January, 1932

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The Love of Your Neighbor
By Thomas L. Masson

The Land of Beginning Again
By Sonya Max

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HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

I see myself as God sees me, strong, robust, healthy

▼ ▼ ▼

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The spirit of energy and honesty is now expressed in my mind and my affairs, and I am truly prosperous

•

These statements are to be used from

January 20 to February 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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The Love of Your Neighbor

By THOMAS L. MASSON

AFTER the battle of Issus, Alexander the Great, having completely routed the army of Darius, heard that the mother of Darius was cowering in the Persian camp with her grandchildren, expecting every moment to be slain. Wishing to reassure her, Alexander approached the camp with his intimate friend Hephæstion, who was taller and handsomer than the conqueror, and as they both entered together the queen mother, in her panic, began to plead with him. The attendant stopped her, whispering that she was talking to the wrong man. This threw her into a greater terror, so that she collapsed. Alexander, smiling and raising her up in his own arms, said:

"Madam, do not be disturbed; he, also, is Alexander."

This incident illustrates the fact that the spiritual unity that binds all men together in an invisible brotherhood finds expression in the most unexpected quarters, for Alexander the Great was not only a pagan, but one of the charges against him was that he made himself equal to Divinity.

This contrast between the unreal and the real is shown in our modern life in many common expressions, which, when we come to examine them closely, we readily see are the unconscious expression of deep spiritual truths.

For example, nothing could be more direct and forceful than two common phrases, "Forget yourself" and "Be yourself." The speakers as a rule haven't the slightest idea that they are penetrating through the human screen and going direct to the inner reality. When we are admonished to forget ourselves, this means to drop our human, personal consciousness with its insistent claims, its envies and greeds and resent-

ments; and, conversely, when we are told to be ourselves, this means to function from the basis of Spirit, to drop the false self and to take on the spiritual identity.

Some of us highbrows are prone to criticize the expression "mother," which men sometimes apply to their wives, and to the term "brother" applied to their sons, just as this term "brother" has come into broad use all over the country. But I am often amused and, indeed, really flattered when many a taxi driver says to me:

"Where do you want to go, brother?"

Sometimes we hear a certain "brother" spoken of as a "total loss," which means that he is regarded as being without that permanence which comes from the consciousness of Spirit. You can readily see the sincerity and earnestness contained in the common phrase, "You know what I mean." This is a frank admission on the part of the speaker that he cannot find the right words to express his real idea; he wants you to know that he means something more than he says.

And what better way is there of telling us not to worry, to have faith, not to allow anxiety to cloud our sense of God, than to exclaim, "Cut it out!"?

It would be easy to multiply these everyday expressions, which bubble up so constantly from our common vernacular, all showing our earnestness, our sense of the permanent, spiritual verities.

And so, when we come to examine our neighbor in the light of Truth, the first thing that we do is to discount his outward manner, to penetrate through his mask, to see him as he really is.

SOME years ago I made an appointment with a woman who held a prominent position as editor of a certain magazine.

I looked forward with pleasure to the interview, for I knew of her great charm and ability. But, to my astonishment, her manner was cold and distant; she stood up, rustling a paper rather impatiently, and after

a moment said: "I am very busy today." In those days I rather prided myself on my repartee, so I replied as frostily, "I assure you that you are not any busier than I am," and, obeying the modern injunction, I promptly "beat it."

For several years that interview rankled in my recollection. I placed all women editors in my limbo of discourteous persons.

Now, one of the practices that many of us in increasing numbers find most helpful in meditation is to "forgive"; that is to say, to release from any resentment, no matter how trivial, those neighbors (for the word "neighbor" is very broad, meaning all mankind) against whom we may have been holding this resentment.

One day in going over this list, to see if I could discover any one overlooked, this woman's name suddenly came up. I had completely forgotten about her; she had been covered up in my subconsciousness; but as soon as her name occurred to me, here again was that feeling of irritation. I began to reason with myself. I went over several occasions where I myself had treated people discourteously and afterward regretted it, although they never knew. In a few moments I began to feel thoroughly ashamed of myself. Then I began to wish her, as we say in our greeting cards, "health, wealth, and happiness."

Three days later, in my mail, was a letter from an old friend, winding up with: "I hope you know Mrs. —— [giving the name of my editorial host]. She is one of the most wonderful women I know, and has influenced my whole life."

So you see what good is released when we turn from resentment and criticism to that unity of love which includes all mankind.

THE NEXT thing of importance for us to remember is that we have nothing to give our neighbor, and that he has nothing to give us, but love. This is a very

simple truth, defined by Paul when he wrote, "Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." Yet it is surprising how little we understand it.

When we are inspired by what we think is right love, if any one comes to us expressing need our impulse is to relieve his necessity by giving him money. We do not seem to realize that giving of this sort is too often a form of weakness, not at all because it isn't right to give money freely, but because, in giving only money, we are giving so much less than we should give. Besides this, we are giving reality to something that has no reality, namely, our neighbor's need. That is to say, we are fastening his need upon him.

Many years ago I was working with a young man who every Friday afternoon (they paid wages on Saturday then) came to me and borrowed a dollar. The next day, when he got his pay, he paid me back. One Friday I said to him: "This is a habit. Do you really need this dollar until tomorrow afternoon?"

He stared at me and said, "Well, I can get along without it."

The spell was broken. He never borrowed again.

As I have just said, we do not give enough when we give only money. This young man and I were close friends. I never hesitated a moment in lending him his weekly dollar. But suddenly, involuntarily, I realized that I loved him more than a dollar. So I just raised the question. It is also important to note here that in helping him to break his habit I was not "good" in any sense. I felt that something was wrong, but at that time I couldn't have defined it.

NOT ONLY do we, as individuals, give thus, selfishly withholding something vastly more important, but this error is so widespread that it is one of the great errors of our present civilization. Thus the British system of doles, which Lord Decies has defined as "an unqualified cantankerous growth," is the result

of the British government's attempts to relieve British workingmen with money alone, thus weakening them in character and conduct; whereas, love is the only answer. When we love another, we cannot do so rightly and feel that he has any real need. That is to say, we look right through his expressed need, not admitting its claim upon him; and while we may indeed relieve his present necessity, we do not stop there.

We know that there is no need, that what we feel as a need is a false claim. If we go back to the story told by Jesus of the man who fell among thieves, we note first that the man himself was not described as expressing need. The good Samaritan, moved by compassion (the true meaning of this word is a form of love) when he saw him, brought him to an inn, and—doubtless because the man was not able to say much for himself—told the innkeeper to look out for him. That is being a real neighbor. But it is one thing to relieve an immediate distress, and quite another to stop there and not to realize the fact that in God's house there is no distress. Organized charity is manifested from one of the finest impulses of the heart, but —alas!—we stop short of real love when we fasten poverty upon the masses, when we advertise their claims, instead of going within ourselves and seeing with the single eye that all supply is at hand when the individual begins truly to love his neighbor.

We can easily arrive at the correct understanding of what it means to love our neighbor in Spirit and in Truth when, with him, we also include ourselves. At first we are apt to be surprised, if not shocked, at the statement that we, in our human self (as we appear to our higher understanding), are in the same class with our neighbor. But this becomes quite clear when we realize that we are always viewing our personal time-bound consciousness, the body or lower self (as it is sometimes called), from the I AM, the higher self, the indwelling Christ mind. If this were not true, we should be quite unconscious of our body, our personal,

lower self. The only reason why we know anything about the body is because we are *not* the body. An angleworm is entirely unconscious of a philosopher, but a philosopher is conscious of an angleworm.

WE HEAR some one occasionally use the expression, "I hate myself," the one using it placing himself thus in the same class with "enemy." But it is just as erroneous to treat yourself as an enemy as it is to treat your neighbor as an enemy.

When we function consciously from Spirit, we do not hold ourselves aloof from this "neighbor," whether he be the neighbor known as our lower self or whether he be any other personality. We love him. And as soon as we love him, we begin to see him as he really is.

Also, we see him within, not without. For instance, if you feel resentment toward another, that resentment is nowhere else but within you. You cannot place it anywhere else, for no matter where you look for it anywhere else, it isn't there. It isn't in the one toward whom you feel it. If you doubt this, go and question him. You may quite honestly believe that he has done you a mean turn, but as soon as you put the matter up to him, and get his side, you will always discover that your resentment was only a gap in your consciousness about him. Over a long period of years I have never known this to fail. Given opportunity and time, the one who you think has injured you will uncover your error. The simple truth is, of course, that nobody can injure you, any more than you can injure any one else. When we see this we have begun to love our neighbor rightly. We realize consciously that all mankind is within us, including our own body, which, as the poet Blake has said, is an emanation of the soul. We can then make no exceptions in the quality and completeness of our love, for there are not any exceptions except those which you allow, and as soon as you bring them up to give an account of themselves you find that they vanish.

PERHAPS an illustration will help.

Every clear morning, from my window, I gaze out at the Empire State Building in New York, twelve miles away, the tallest structure in the world, rising to a height of 1,250 feet above the pavement.

This great building has a silver sheen and is incredibly beautiful as it towers above all its sky-pointed neighbors. Not including the tower, it is 85 stories high, and can accommodate 40,000 tenants, which, with the addition of necessary office forces, means that, when closing time comes each day, about one hundred thousand people will issue from it. It consumes enough electricity to light all the houses in a city of 140,000 inhabitants.

This great building is a true symbol of humanity. It is like a giant man, for in this comparison we must remember that within our body there is teeming life, an enormous aggregation of living cells. In their interesting book, "The Science of Life," by H. G. Wells and Julian S. Huxley, the authors write:

"We may compare the body to a community, and the cells to the individuals of which this vast organized population is composed."

Let us suppose, therefore, that the Empire State Building could lord itself over its more humble neighbors, "high-hatting" them, to use a familiar phrase. And suppose that all the other buildings permitted themselves to feel resentment at this giant. Do you not see that in a very short time they would all be put out of business? The success of this building, and others, depends entirely on the strict attention of each to its own business, and this to the minutest detail. Thus each serves mankind by keeping itself fit.

And if this personal consciousness, this time-bound, educated human mind, can produce such a mechanical marvel as this wonderful structure, do you not see that it stands as a lesson to all of us? To extend the words of Alexander the Great: "My friend is myself, and my enemy is no longer my enemy, but myself."

Glorify His Name

By GRACE IRENE HURST

Bless Jehovah, O my soul;
And all that is within me, *bless* his holy name.

THE FLOWER does not bloom merely that it may be carried into the sick room. I do not believe that the flower knows anything about sick rooms, or their occupants! The flower blooms because it must! Because freely to give out beauty and fragrance is its natural destiny, all that it knows or desires to be. It is a true I AM. Though blooming far from the sight and touch of man—on the side of an unscaled mountain, or in some undiscovered valley—it fulfills its destiny just as truly as when reared in the most elaborate conservatory.

In like manner let us dispense with the thought of "treatment" for a sick or sorrowful mankind. Let us speak the word to glorify "his holy name," because of the joy and glory of being, tossing aside any thought that there is aught else for any one to know but perfection in God. The rose does not give its fragrance because it thinks that the violet lacks perfume, but because, in so doing, it is but fulfilling its own perfect purpose. Likewise, we do not speak words of harmony because we think that there is chaos around us, but rather because we are harmony itself, and the expressing of harmony is our natural tempo; not because we sense a lack in some one else, but because it is all that there is for us to do; because we must glorify "his holy name." Let us then cease to think that there is some one or something to "treat." Soon then we shall let our "light shine" impartially, without regard to persons or circumstances, because, like the flowers, it is the fulfillment of our being to do so, and because we know nothing else! This is glorifying His

holy name, this is true prayer, this is being about our Father's business, this is entering into the glory of fulfillment—this is taking our rightful place as sons of God in the kingdom.

And in what a joyous, expectant spirit shall we prepare the way for the flowering of the perfect blossom! First we prepare the soil by pulling out the weeds and rocks of doubt and fear and all their kind; consciously and steadfastly keeping the secret place in our heart

For after all, the parent of children, like the parent of plans, or of invisible hopes or books or railways, must send her children trustingly into the world, certain that the ruler of the universe is greater than she.—ELLA LYMAN CABOT

and mind pure and unselfish in order that Spirit within us may ever know full and free expression through its chosen channel. To grow daily, hourly, in spiritual wisdom and understanding is not a labor, but rather a glorious and triumphant unfoldment. Let us then not hesitate to consecrate ourselves to this holy purpose.

Truth is freely given unto mankind, but man must be willing and eager to listen for, and to obey, the "still small voice" of Spirit. When one sincerely desires a wise and understanding heart, there is no thought of limiting oneself to a few hours or minutes for meditation and study; there is rather a deep joy in consciously setting aside the worldly clamor of outer things, resting instead in the peace of His presence and guidance. This is indeed preparation for speaking the living, glorious, powerful word. We read: "*The light* which lighteth every man." "I speak not from myself; but the Father abiding in me doeth his works." Take up your banner of joy, for "the kingdom of heaven is at hand." The search is over before it is begun, for "Lo, I am with you always." "My peace I give unto you." "Be still, and know that I am God."

The Land of Beginning Again

A Story

By SONYA MAX

"BUT YOU'RE different. You're naturally optimistic and brave. You haven't as much to contend with as I have," said Miriam querulously. "It's easy for you to be happy and to believe that everything will be all right. You've got everything you need. *Everything.* I never saw anything to equal the way things come to you. You've got a good job, and this lovely apartment, and you have naturally the kind of disposition that makes people like you. I'm just the very opposite in every way. I——"

"Nonsense," interrupted Betty. "You know as well as I do that, a year ago, I didn't have any apartment or any job, and more than half the time I had no idea one week what I should be doing the next. If I didn't worry, if I am naturally optimistic, as you say, I did have times of being depressed that nobody knew anything about. Half of my optimism is deliberately cultivated by a process of taking one thought out of my mind and putting another in its place. If you would only stop comparing yourself to me, and listen to what I am telling you——"

"It isn't any use." Miriam's voice, raised for a moment in argument, grew listless. "There isn't any hope for people like Fred and me. We might as well be dead. What is there for us to look forward to? Fred's just barely holding his job, and his salary's been cut twice in three months. We haven't enough to live on decently. Do you know what I had to do yesterday? I am trying to get the children ready for school, and there was not enough money to buy them shoes. They've been going barefoot all summer, but they had to have shoes for school. I didn't dare use any of the house money, so I took Anna and Jack to the Salvation Army

place, and bought secondhand shoes at twenty-five cents a pair. It was terrible to me to have to do it. Like crossing a bridge that I never could recross. Old worn shoes that somebody else's children had thrown away! Like picking up something in the alley."

"Weren't they pretty good shoes?" asked Betty.

Miriam stared, too startled to reply.

"Didn't they fill a need? Didn't they solve your problem for the time being? Weren't you thankful for them?"

"Thankful? I *loathed* them. I felt disgraced. Thankful? I went home and cried, and Anna cried too because she had to wear them."

"THAT'S a very good illustration of what I have just been telling you. Your thoughts are so strong and so wrongly directed, you put so much force behind them, that they bring about the very conditions you deplore. If you had blessed those shoes, and been grateful for the help that they surely must have been in time of need——"

"Blessed them? I suppose you would tell me to bless the hospital, too. I've been in the hospital seven times in the last five years, and the last time I had to go into a ward, since we couldn't afford a private room——"

"I should think a ward would be more interesting than a private room," observed Betty.

"You're just making fun of me," burst out Miriam. "You make me tired, you and your optimism. You haven't any idea, you don't know, what things are to people like Fred and me."

"My dear child, stop saying I don't know. I do know. I have been poor and sick and in all kinds of trouble. So has everybody. But some of us are learning how to meet such conditions. Your first need is to get over the idea that you are especially marked out for the buffets of fate. You really enjoy thinking what tremendous troubles you have. Forgive me if I sound

unsympathetic, but I really should like to help you."

"I don't enjoy thinking about my troubles. Nobody in the world knows how much I'd like to start all over again this minute with nothing to worry about and see what I could make of my life if I had a fair chance. I read a poem once. I don't remember all of it, but every stanza ended with the lines,

'There's a wonderful place for the whole human race,
Called the Land of Beginning Again.'

I wish more than anything in the world that I could find that place and begin all over from the very start."

"YOU CAN," said Betty.

"Oh, I don't mean that idealistic, imaginative, speculative kind of thing that you believe in, but a real beginning, a really new life." She sighed, and began to speak in a dreamy, ruminative voice. "I'd like to start all fresh, in a new house, in a new neighborhood. I'd like to get rid of all my old sticks of furniture and have a lot of new, attractive things—new curtains at the windows, and the windows all shiny. And I'd like everything new to wear. I remember the day I was married. Every single thing I wore was new. It was the only time in my life that that happened, though everything new was what I thought I'd have after I had a home of my own."

"You had new things in your house. I remember how pretty it was."

"Oh, yes, at first." Miriam stirred restlessly. "But never enough, and they came so slowly! I'd wish and wish for everything before I got it, and the new things made the old ones look shabbier. It's been that way with me all my life. Dinginess, drab surroundings, worry."

Betty made a gesture as if brushing away cobwebs.

"Listen to me. You've been sitting here painting a picture of dinginess and gloom, which you call your life. Yet you would not give up Anna and Jack and

Fred for the most attractive job and the most attractive home in the world. You know perfectly well that you would not change places with me, although you think I have the things for which you have been wishing. Nevertheless, since you set such store by it, take what I have here, and look at it in its real relationship." She threw out both arms to indicate the charming room. "This is a new apartment, for it had just been finished when I moved in, and every piece of furniture that I have is new. Look here." She walked over to a closet and opened the door. "Every dress there was bought within the past year."

"You lucky creature."

"I am not lucky at all. These things are new, partly, because I had lost all my old ones in one way or another, and had literally nothing to start with, but let's not go into that. It is past history. A change came into my life of which these new things are only the merest detail. They are nothing but by-products."

"BY-PRODUCTS?"

"Yes. You don't suppose I regard them as achievements in themselves, do you? As a matter of fact, I did not particularly want this apartment. I was living with Rachel and Tom and was supremely comfortable. I did not want to move at all. By a chain of circumstances that was very annoying because I resisted it so much, I found myself in this place. I had never held thought for new furniture or for a home for myself, but now that I have them I can see their advantages, because I have more freedom. I did hold the thought strongly for new ideas and a new point of view and a new way of life. This is only part of the result. Can't you see the difference between things in themselves and the state of mind of which things are only a symbol?"

Miriam shook her head uncomprehendingly.

"Take these new dresses, then. About six months ago I bought the first new dress that I had had in seven

years. All that time I had worn only clothing that was given to me by people who felt sorry for me. I often resented that I had to wear my friends' cast-off garments, and wanted new ones of my own. All of a sudden this resentment began to disappear, along with a good deal of other forms of resentment that had clouded my thinking. One day I found myself going into a shop to buy a dress. I was so out of the habit of buying things that it required an effort to go through with the process. But since then I have replaced my entire wardrobe, and almost without effort. It almost seems as if the dresses came of themselves, as did the money with which I bought them."

"Well, I only wish that some would come to me."

"It will if you let it. If you don't shut your mind against it. When you spoke of the 'Land of Beginning Again,' you left out the most important part of beginning again, and that is a renewal of mind. You've simply got to change your thinking before you can change your outward life."

"DID YOU change your thinking?"

"Indeed I did. I changed my attitude toward everything in my world. I began sincerely to study certain ideas and to try to put them into practice. I wanted a new life and a new world and a 'Land of Beginning Again' quite as badly as you do, but I knew that I had to begin the change inside myself. Miriam, listen to me. You like telling about your troubles."

"I don't," said Miriam, indignantly.

"Yes, you do. You like to think that you have an unusual burden to carry. Well, let me tell you that everybody who has ever lived has some time or other wished for a 'Land of Beginning Again.' Different people have given different qualities to that land. Some have sought it in objective ways, like the pioneers who went across the country to find virgin soil for their plows. Other people have tried to find it in a life of dreams, or a vision of heaven that they expected to

experience in the dim future." Betty smiled suddenly and reached for a book that lay on her desk.

"The Promised Land," said Miriam. "I read that a long time ago."

"A little maid I had to clean the other day picked up that book and said, 'I bet that's good.' 'Why do you think so,' I asked curiously. She pointed to that picture of the Goddess of Liberty on the back and said, 'It's about heaven, isn't it?' The book really describes America as the land of opportunity for the European peasant, but that little girl gave her own interpretation to it, and chose to believe that Liberty was an angel. There are any number of interpretations of the 'Land of Beginning Again,' but more and more persons all the time are learning that the only way to begin again is to change one's ideas about life and make them conform to law and to Truth. The renewal that takes place then in mind, body, and affairs is without parallel in any other effort at renewal. The adventurer who goes around the world to find a new land is slow and plodding compared with the adventurer who finds a new land in his own soul."

"I WISH I knew what to believe," said Miriam irresolutely, "but anyhow, even if I could work up faith in all of that, I can't change now."

"Your very wish for change is a sign of your ability to change. Change begins in your own thoughts, but when it comes it is perfectly tremendous in its effect. The most beautiful thing about Truth to me is the idea of newness that it continually presents. 'If any man be in Christ, *he is* a new creature . . . behold, all things are become new.' This is true every day and all the time, once you accept the verity of Truth ideas. New ideas, a new life, a new world, a new body, a new point of view. New, fresh, unsullied attitudes of mind, an untrammeled freedom, with no hint of old bondage. This is not just a figure of speech. It is an actual possibility for you if you will accept Truth in its fullness."

"A new body? I don't believe that. I might accept some of it, it sounds so lovely, but nothing could make my body over."

"You are making it over every day. You are continually creating a new body. If you create it after the pattern of the old, it is because you keep the old thoughts about it in your mind. If you change your thinking, and think of your body as it is in reality, it will grow to conform with that image."

"I don't understand that," said Miriam.

"Why, physiologists themselves tell us that every cell in the body is renewed once a year. Many physicians admit that there is no real reason why the body should grow old and die. Death is a mental process that can be reversed, so that the old idea of age and deterioration gives way to the conception of youth, newness, renewal, regeneration!"

"Now you're going too far. Just when I was beginning to believe a little of what you said, you start raving."

Betty laughed aloud. "All right. I won't rave. But when you begin throwing off limitations, you want to cast away every one, and realize the possibility of freedom and perfection. Don't limit yourself by fixing your mind on the little things that you want, the small comforts and pleasures. Let them come of themselves. Then the right ones will come. You don't really know what you want. New shoes for Anna and Jack and money to pay the rent will not really change your life for you, but if you, by yourself, through quiet meditation, begin to realize that you have within you the power to create a new life, a new health, a new strength, a new beauty surpassing anything that you have ever conceived, and if you put that knowledge into practice, why—you will have gone a long way on the road toward your 'Land of Beginning Again.' "

"BETTY, you make it sound too beautiful to be true. But I tell you I *need* the little things:

shoes and stockings and a new winter coat, not those vague abstractions."

"Haven't I shown you the shoes and stockings and the winter coat that came to me? Do you suppose they came during the seven lean years when I was thinking about poverty and condemning my own lack and feel-

We thank Thee, almighty Father, for the revelation of Thy law. We thank Thee for this understanding. We are Thy ministers, and Thy creators—we bring forth ourselves under Thy law. Now, we ask Thy blessing.—C. F.

ing that life had cheated me? Of course not. When they came, they were merely a part of the expression of newness that grew out of my new way of thinking. That is the only reason why I spoke of them at all. They don't mean so very much to me. I accept and enjoy them, but they are not important. What is important is the consciousness of peace and power that is growing up within me."

"But I am not strong like you are."

"Nobody is strong in himself. Everybody has exactly the same power at his command."

"You really think that I can—do something—like that—make things different in my life——"

"I know you can. I know you will."

"You really believe so?"

"I am perfectly certain that if you will change your thinking you will make your life wonderfully different. I haven't a doubt in the world."

"Will you help me begin?"

"Of course. You have already begun. You are listening now to the voice of good in your own heart. Just 'be still, and know.' "

"In my own heart," murmured Miriam—"the 'Land of Beginning Again.' "

(*The End*)

The Land of Beginning Again

There's a wonderful place for the whole human race,
Called the Land of Beginning Again;
Where the acts of the past, in forgetfulness cast,
Rise no more, for God's pardon we gain.
And a Savior we find, who will always be kind,
As the King of our hearts He shall reign,
And though sin-sick and sad, we shall all be made glad,
In the Land of Beginning Again.

The old life we can stop just the same as we drop
A shabby old coat at the door;
With all sin to be through, we can put on the new,
And discard the old rags evermore.
Standing there at the gates the Omnipotent waits,
And His suff'ring we cannot disdain—
Wounded hands, feet, and side—there we all may abide
In the Land of Beginning Again.

Aims to magnify self are all laid on the shelf,
While our best to love's service we give;
As we seek so we find every chance to be kind,
In the int'rests of others to live.
And if unmeant mistakes should cause any heartaches,
Their forgiveness we soon would obtain,
For God's love reigns supreme, in our lives it would gleam,
In the Land of Beginning Again.

Oh, how tranquil the earth with this new second birth!
For all people would live "on the square,"
And each hold the other as he would a brother,
And in all of his dealings be fair.
Then all strife and unrest would give way at love's quest,
And sweet peace and prosperity reign,
For the trumpets of war sound their call nevermore,
In the Land of Beginning Again.

There is no magic way that in sin we may stay,
And this beautiful land hope to win.
To us God's word is sent that we all must repent,
And accept His salvation from sin.
Oh, the sun is so bright, and our hearts are so light,
When we move from sin's evil domain,
And we start on the road to take up our abode
In the Land of Beginning Again.

—I. E. Arnold

BEAUTY

By LORETTO M. BADGER

WE CANNOT define the indefinable any more than we can imprison the colors of the rainbow or grasp the gold of a sunbeam. True beauty can be understood and interpreted only with the heart of love, and realized or expressed only through the divinely attuned soul; for to know beauty is to know God.

Beauty has many phases. To each one it speaks a different language. An aviator's idea of beauty might not be that of a nun's; nor has a savage living in the heart of the jungle the same conception of beauty as that of a professor in a university. The difference lies in our perceptions, in the degree to which we can interpret beauty. Yet beauty can no more change than Truth can change. "Beauty is in the eye of the beholder." Yes, and in the soul and the heart.

To really perceive or know beauty, one must have its true spiritual essence established at the very center of one's being. Otherwise, beauty can have no meaning. One may repeat the word "beauty," but without this inner perception one will use the word only as a parrot repeats words or phrases about which it can have no knowledge.

Richthofen, the German war ace, in describing the fall of an aviator, said, "He fell 9,000 feet with a bullet through his head—a beautiful death." This to the Red Knight of Germany, spiritually blinded by the fury of combat, meant beauty. It does not mean beauty to you or to me.

The question has often been raised whether or not anything can be artistically beautiful and morally bad. Judged by standards of Truth, the answer must always be an uncompromising "No." Beauty and goodness go hand in hand.

According to the ancient Greeks, who attained a remarkable degree of civilization, there was a triad consisting of the good, the true, and the beautiful. Nothing could be really beautiful that was not also true and good. The three qualities were bound together inseparably and indissolubly.

These teachings were confirmed by the Christ, and today they are being universally applied by practical Christians. No man or woman can be beautiful unless his or her soul is correspondingly fair and lovely. Have you ever known some one who had regular features and every other claim to beauty—yet was not beautiful? On the other hand have you ever noticed that sometimes from the plainest face beauty shines out and cannot be hidden?

WE ALL grow in beauty as our souls grow in Truth and understanding. Love has the power to transform into beauty anything that it touches. To illustrate my point, let me tell the true story of a woman that I know. She is now a well-known writer. I cannot divulge her name, for I have not her permission to do so.

When this woman was a girl she was considered very homely, according to the accepted standard of beauty. She had not even one good or regular feature. Her wise old grandmother, with whom she lived, gave her this advice: "Think beautiful thoughts. Keep your mind alive and active, and you will grow beautiful. A young girl may lack beauty through no fault of her own, but when a woman reaches the age of fifty she should be beautiful. If she isn't, the fault is hers."

Treasuring these words in her heart the girl, who was called "ugly," grew to womanhood. As the days and the years drifted by there came a moving caravan of emotions, each adding its own impress to the face and personality of the girl. Soon she was forty—forty-five—fifty. Many new interests had come into her life, marriage, motherhood, and then fame. She had developed a wide understanding and sympathy with human-

kind. Not long ago an artist wished to paint her portrait.

Incidentally, she had become beautiful!

The artist, who doubtless would not have given more than a passing glance to the girl, begged to be allowed to paint the woman of fifty. Artists are quick to detect and pay homage to true beauty—the beauty that comes from the soul. They know instinctively that if they can imprint so much as the shadow of it upon their canvases they will have reached the *summum bonum* of artistic achievement.

THOSE who think constructive, worth-while thoughts cannot help growing beautiful. They cannot help it any more than a ball thrown skyward can avoid returning to earth. Both processes are governed by an immutable law. If we could erase from our consciousness every unbeautiful thought, every unworthy motive or desire, we should become so beautiful that our faces would glow with a marvelous, Christlike beauty. Have you ever tried to imagine how beautiful the face of the Christ must have been? What a transforming, compelling beauty must have been His when He gave the command, "Follow me," or when He held little children in His arms.

Most young children are very beautiful, with a beauty that comes directly from God. It is not until they grow older that their faces, mirrorlike, commence to reflect the error thoughts that they accept from their older associates, and gradually their baby beauty is thus lost. This is a serious question for those of us who are constantly with children. Are we helping them with our own understanding of true beauty, or are we marring them with our negative thoughts and words?

Maeterlinck wrote a play called "The Blue Bird," in which two children go on a long, vain search for happiness only to find that they had it with them all the time—the bluebird—and did not know it. In much the

same way we men and women search ardently, diligently, even despairingly, for beauty, and then discover that it awaits us within the calm, inner depths of our own souls, ready to come out at our bidding.

But we cannot attain beauty by frantic searching. Indeed, the more we beat about, and the more strenuous our efforts, the more the shining, subtle thing eludes us.

JESUS of Nazareth said, "The kingdom of God is within you." Can you not picture the puzzled expression on the faces of His followers as they pondered these words? He was their Master, in whom they believed and trusted. What could He mean by saying that heaven was within them?

We can interpret His words in the light of our increased understanding and spiritual growth. Beauty, love, the kingdom of heaven, happiness, are all different shades of expression for the same meaning. Jesus would have meant the same had He said, "The kingdom of beauty, or the kingdom of happiness, lies within you."

To the spiritually awakened every drop of water, every blade of grass, has a beauty of its own. In the handclasp of a friend, in the look of eyes that leap to meet our own, in the simple, everyday sights and sounds and scents, there is a volume of beauty far beyond our present comprehension.

As we progress spiritually, new beauties are everywhere unfolding to our delighted vision—beauties that we could not see in the morning of our understanding.

Never, never shall we fear that the passage of time can affect us, can dim our beauty, because each day must add its quota of loveliness to the soul that is steeped in the Christ consciousness.

Beauty of soul can never be kept hidden, but must always find expression in our physical being. Age can hold no terror for us so long as we keep our heart singing with the joyousness of eternal youth and love.

The Passing of Myrtle Fillmore

MYRTLE FILLMORE, one of the founders of Unity School of Christianity, passed on to the invisible side of life on Tuesday, October 6. Forty-five years ago, medical science gave Mrs. Fillmore up to die. Through sheer faith she set aside that death sentence, and began helping others by the exercise of that simple, beautiful faith in Christ's teachings to which she attributed her own healing. Except for her devoted love to her family, she gave her entire time, thought, and energy to the ever growing work of the school that grew out of her pioneer work and that of her husband, Charles Fillmore.

Those who knew her intimately and to whom she had expressed a desire to make the change believe that she might have remained in the body indefinitely, had she so chosen. Every phase of the change was made in divine order. As was customary with her, she closed her work at her office in Kansas City on Thursday, after a day spent in writing letters, in receiving callers, and in helping with the regular healing work of Silent Unity. After leaving her office, she spent the evening in picking apples at Unity Farm.

Not long before her passing she climbed four flights of stairs to reach the writer's office, where she made a sunny, smiling visit. As always, she was in the best of spirits, a characteristic that made her visits to various departments of the school a delight and a benediction. During her visit she remarked that she wanted to make a change.

"That's fine. What kind of change?"

"I believe that it would be easier for me to do the work that is ahead of me from the invisible plane," she answered.

"Oh, you mustn't do that! We need your help, your inspiration, your spiritual guidance, here," he answered.

"You know that you will have that anyway," she said.

We have faith in Myrtle Fillmore, faith in her clear spiritual vision, faith in her allegiance to the guidance of that Presence which she so faithfully served for so long a time. We believe that she was following the guidance of that Presence in making the change that she chose to make. We cannot permit our love for her to be less generous than was her dear love for us. If she wished to step into the invisible, we would not have it otherwise. We would not have any personal thought of ours retard her progress, or

cast a shadow upon the serenity of her faith and work.

Therefore we shall carry on, striving to make our loyalty to the high principles of Truth that she taught and lived so beautifully our tribute to her. And just as we shall be very near to her in our thought and love, we know that she will be very near to us. It cannot be otherwise.

Souls are near to one another not in proportion to proximity, but by reason of their common purposes, their love for one another, and for Something greater than any one of them. We have faith that our common love of Christ shall keep us close to one another and to Myrtle Fillmore.

In accepting this change, we do not desert the ideal of overcoming death as did Jesus by quickening the body to a fourth-dimensional expression. But we are mindful that death is the last enemy to be overcome, that we take a very big step in that overcoming when we overcome the fear of death, and that there are many steps to take, many high adventures in God's glorious service, before that final overcoming. We "suffer it to be so," in the calm assurance that life neither begins at birth nor ends at death, that in our Father's house are many mansions, and that if it were not so He would have told us.

A great man of old said that he was as a little child, not knowing how to go out or how to come in. Most of us have not yet learned to master birth and death, to make our comings and goings serenely and in order. Myrtle Fillmore had evidently made that great overcoming. She gave seven-day-a-week service to the work she loved best, and when she made up her mind to make the change she did it beautifully and graciously, preparing her associates for that change, teaching them lovingly and sweetly as always, even in this last gesture. As was her custom she went to her country home to spend the week-end with her family, where she quietly and peacefully lay down to rest, and serenely slipped out into the realm that lies just beyond the senses.

Surely Myrtle Fillmore must take her place with the illumined of mankind. Her life no less than her teachings inspired faith and courage and understanding in the lives of millions, and, through the great work that she established, will continue to inspire others so long as that work serves God's wise and loving purposes. Millions have risen, and shall rise, to call her name blessed, and to reverence the dear Christ whom she taught them to serve.

Self-Conscious in God

By GENEVIEVE COURTNEY MAURER

"GOOD MORNING. How are you today?"

"Just as well, happy, and successful as a son of God should be, thank you. How are you?"

Suppose each of us lived in the consciousness of being a son of God and could answer the daily greeting that way. How delightful life would be for us! How joyous every contact! How different the world!

"Like a son of God!"

Who are the sons of God?

"For as many as are led by the Spirit of God, these are sons of God."

One's being "led by the Spirit of God" becomes a habit. To take direction from God is an easy habit to acquire, for it is not only a very pleasant habit, but an entirely natural one as well. Conscious unity with God is our heritage, therefore any separation from our Father indwelling is inconsistent with our spiritual relationship. By discipline in enforcing our understanding we may establish within us the idea of being consciously guided by the Spirit of God and maintain the awareness that we are sons of God. This practice soon becomes as easy and natural for us as it is to recall our earthly parentage.

When I first became interested in certain phases of Truth, a woman whom I knew slightly made this remark, by which, whether or not she intended it to be mystifying, she succeeded in producing such an effect upon me: "This morning when I awoke I realized that I did not have that with me."

"That what?" I inquired.

She gave me a surprised and searching glance, then replied, "Why, the invisible Presence."

"I don't see how such a condition could exist, if

God is truly omnipresent," I thought, although, with my limited consciousness of knowledge, I did not then dare voice such an assumption. But as understanding unfolded I discovered for myself, as all Truth seekers do sooner or later, the actuality of the statement that Paul makes in I Corinthians 15:44, "There is a natural body, and there is also a spiritual *body*." God is indeed omnipresent, yet we know that it is the general thing for people to be so inwrapped in the "natural body" (the material idea) that the presence of the "spiritual" is entirely overlooked.

However, if we are going to exercise our divine prerogative as sons of God, we must accustom ourselves to think of things and people as spiritual realities. Also we must consciously destroy the false concepts of materiality and build up in their stead the true spiritual idea. Spiritual perception of all things must become habitual with us.

THROUGH meditation, through conscious dependence on the Spirit of God, through fellowship with the Christ within us, we become conscious of our oneness with God. When we experience this oneness with God we are in the "spiritual body" and, being "led by the Spirit," are, therefore, sons of God, God beings. It is while we are in this consciousness of identity with the Christ within us that healing for others or for ourselves takes place, that inspiration is born, or that illumination enlightens us.

This awareness of the Presence indwelling, this being in the "spiritual body," carries with it a certain recognizable exaltation of spirits, a glow, a warmth, a sense of aliveness, a feeling of inner peace and security, a dependable insight, a sureness that all is indeed well everywhere.

Regular and constant contact with the Christ within us gets us used to knowing ourselves as we really are—undaunted, victorious, steadfast, perfect, Godlike. The wonder is that, after once catching the glorious vision of ourselves as God knows us, we should

so frequently fail to recognize that we are living in the "natural body" only when we picture ourselves as limited, sorrowful, sick, discouraged, aging, or dying.

ONE SOMETIMES hears the expression, "I feel low today." It is a fact that any one who can express his condition as "low" is making a perfectly true diagnosis of his spiritual apprehension, for all low states, whether physical, mental, or moral, although they may be attributed to any one of a thousand causes, are signs of spiritual depression and can indicate only one thing—a sense of separateness from God.

When we "walk by the Spirit"—that is, in a consciousness of our real self, of the Christ within us—we abide, as the Psalmist words it, "in thy tabernacle," and "under the shadow of the Almighty," and we "dwell in thy holy hill" and "in the secret place of the Most High," all indicating that an exalted or high feeling accompanies spiritual understanding and communion.

Therefore, when we find ourselves in any depression of feeling, the obvious remedy to apply in removing it is to raise our spiritual consciousness. Just as darkness disappears with light, so does the "Adam body," or material consciousness and its effects, disappear when we put on the Christ consciousness.

Truth teaches that in reality we are always with God and God is always with us. God and our real self, or our spiritual nature, are coexistent and coequal. In the spiritual manifestation God and man are united in infinite oneness, so there cannot be any separation of man from God and all His spiritual attributes. In reality we are constantly "in Christ" and "hid with Christ in God."

Since all is Spirit, does it not seem absurd for us to long, seek, strive, even fight—apart from God—for some good that we desire with all our heart when all the while that good—be it health, supply, harmony,

love, life, or any of God's manifestations—is right at hand? Its demonstration in the outer is merely awaiting our conscious inner recognition that the spiritual self within us is coexistent with God's great universe and that all things in it are God's and therefore, because we are sons of God, these things are also ours.

Where, then, does the separation between God and man occur? It can occur only in one place, and that is in our belief. We hold a belief that there is some other power than God.

It may be that we express this false belief through thinking that, before God can manifest, we ourselves must do something through our own personal efforts. Which then holds the greater power in our belief—personality, or God?

Or, perhaps, we think that world conditions are so adverse that we cannot now demonstrate our good. If so, which power are we making supreme—God, or the world?

Sometimes it is the race idea in sickness and death to which we give our belief. Our action in regard to this race idea shows which we consider more powerful—illness, or God.

YET, NO matter what belief we entertain in regard to the ascendancy of any other power over God, the irrefutable fact remains that *God is the only power.* Through our real self, the Christ within us, we demonstrate that power. As sons of God we should be ever conscious that God, our Father, the only power that there is, is dwelling right within us all the time, dwelling there now and forever.

When we have become conscious of the Christ indwelling, all our thoughts act with much greater force and immediacy. If we keep our thinking with God the results are quick and good. When we think apart from God the effects are also quick, but not always to our liking. Even our passing thoughts are quickened into demonstration, so for that reason we should ask to be led by Spirit in all our thinking.

To illustrate: A letter from a friend bringing tragic news carried me so deeply into her difficulties that through sympathy I momentarily forgot that life is of God, therefore is indestructible, and that God is always everywhere evenly present. Instead of knowing the situation as being right in Truth and looking within for wisdom, I accepted my friend's evaluation of her trouble and allowed it to seem very real to me also. I received this letter at ten o'clock.

An hour later I received a telegram relating to my own affairs. My particular problem at that time was supply. This wire insisted on immediate settlement of a debt that I had been given to understand might run indefinitely, so long as the interest was met. I was shocked and, at first, at a loss to explain the peremptory demand. I looked at the telegram again. It was dated at ten minutes after ten.

So with what might be considered immediate effect my failing to remember that God is the only power was manifested in my own affairs. With quick comprehension of that fact I did turn to God. Since, in this instance, I knew that I had not walked "by the Spirit" concerning my friend, I took up her problem by giving her most thoroughly and completely into God's life, health, and understanding. I then turned to the Father indwelling about my own problem at hand. Shortly thereafter one of the patrons of our school came bringing a small gift of appreciation for some special work that I had done for the town, so I knew that I was again at one with God in relation to my supply and that the obligation of the debt was solved in reality. Although I received the assurance again that I did not need to settle it at once in the outer, God's abundance made it possible for me to do so.

WHEN WE are depending on ourselves or are allowing ourselves to be governed by outer circumstances we are like amnesia sufferers—those people who have so far lost their mental bearings that they

do not recall who they are. For, indeed, to strive humanly causes man to forget his spiritual kinship, his identity with the Father indwelling.

The one thing that will keep us self-conscious in God is to practice the realizing of our divine relationship. "For as many as are led by the Spirit of God, these are sons of God," we are told; therefore guidance by Spirit is a necessary qualification of our divine sonship.

The more constantly and continuously we practice accepting this inner guidance from the Christ within us, the more closely we shall live according to the Jesus Christ pattern. Jesus was the one child of God who did constantly and continuously demonstrate the way to live in His ever present awareness of His relationship to the Father indwelling. By entering into this conscious association with the Power indwelling we shall soon notice that only thoughts of love, harmony, understanding, abundance, health, and life are allowed to have residence in us. Then, when we have made the change in our thoughts that makes our beliefs correspond to the perfection of the divine self within us, no other consequence can possibly follow for us, in life and affairs, but a demonstration of God's perfect good.

HOW ARE we going to remember to practice this self-consciousness of God and remain steadfast in it, especially if we have formed the habit of thinking that the things apart from God are real?

First of all, we must do as Jesus did, and be a son of God in the particular that He pointed out to us must receive first consideration: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." We must begin to practice believing that the Son of God meant exactly what He said in that often quoted instruction, and through active, directed thinking and doing we must start now, this very instant, to "seek . . . his kingdom, and his righteousness" ahead of everything else.

"But I don't have time to sit down and meditate and go into the silence," we hear people say.

Then ask for leisure, for time, to gain the unmistakable, steadfast, abiding consciousness that God's business is the most important business anywhere and at any time. Even if some one in the room is playing the radio at loudest volume, begin right where you are and ask God to arrange a time and place for your silent communion with the Christ within you. All-hearing, all-knowing Spirit within you will hear your desire and attend most beautifully and quickly to its complete fulfillment, for this is a desire that is strictly in accordance with the divine will. Not only that, but you will soon discover that one may clothe oneself in spiritual thought at any time and place. Concerning this, Brother Lawrence, that famous religious devotee of the seventeenth century, says: "That it was a great delusion to think that the times of prayer ought to differ from other times; that we are as strictly obliged to adhere to God by action in the time of action, as by prayer in the season of prayer."

TO HOLD steadfast the remembrance that you are a son of God, ask the indwelling Christ to keep you constantly aware that you are Spirit, that you are God's perfect child, that there is a holy inner Presence in you. Furthermore, tell the Christ indwelling that you desire instant, unfailing direction of Spirit at all times, and that you command that your every thought that is not in perfect accord with God be wiped out instantly, and be replaced permanently with the understanding of Truth that frees.

It is through the spiritualization of our thought that we come to a full understanding of Truth, therefore any method that we find spiritualizes our thought is the one that we should use to keep us self-conscious in God. In the Master's instructions to His disciples to "watch and pray" He referred to this reversal of un-Godlike thoughts as watching, while by praying He meant the affirming or stating of the God Truth. Al-

ways empty the mind of the material concepts that are obscuring the good, then consciously fill yourself with the thoughts of Spirit.

"Put ye on the Lord Jesus Christ," Paul commanded. We have the promise that "he shall give you another Comforter, that he may be with you for ever." To remember that "God . . . gave unto him the name which is above every name," the name "Jesus Christ," exalts us in consciousness above every named and unnamed fear that we may have. Many use this masterful name alone to restore themselves to the consciousness of their divine heritage.

The affirmation that follows is most effective in lifting the sense consciousness to the Christ consciousness of perfection. Vision the Christ self as resident in you while you repeat:

"I am self-conscious in God."

Usually five minutes' thoughtful, purposeful repetition of these words of Truth brings one to the realization whereby, as the child of the Most High, one knows with the certainty of exalted Christ vision that—

"I am now in the presence of pure Being, and immersed in the Holy Spirit of life, love, and wisdom."

SOON this discipline of the mind will be unnecessary, for, having learned the joy of using the power of the Spirit of God to transcend every limitation of the sense consciousness, we find that we are becoming conscious with ever increasing frequency of dwelling still more constantly in the presence of the Christ.

Through steadfast recognition and consciousness of the divine self in Him, the Son of God manifested the glorious victory of Spirit. When we remain as constant in our realization of the Christ presence, we, too, as sons of God, shall enjoy as completely the same Christ mastery.

This Christ mastery is possible now, for through the Christ within us we are sons of God, now and forever!

The New Year

By MARY CAROLYN DAVIES

As young as you,
  As young as I,
Waits the New Year!
  So let us try
As we grow, together, we
Fortunate and happy three,
To be as kind as we can be,
As full of joy and bravery,
As understanding and as gay
As we may, each speeding day.
Let us keep the year as white
As it is this New Year's night,
As stainless and as shining, till
The year grows old, as young years will.
While the world is kneeling now
Shaping brave its new-year vow,
Let us make a vow, and, more,
Keep our vow as ne'er before.
This year we will strive to give
Service, kindness, joy, to live
Less for self, and more for all.
We will listen to the call
Of duty, and of beauty too.
We'll do the tasks we're loath to do,
We'll smile when we would like to frown,
Lift ourselves up when we feel down;
We'll seek to give, not always take;
We'll seek to build, not always break.
And, day on day, we'll make this year
A sure foundation, and we'll rear
Upon it, building strong and well,
The future, our firm citadel.

The Divine Amnesia

By C. F. WHITCOMB

THE VARIOUS ills of humanity—called by different names at different times but really the same old ills—have for the Truth student, paradoxical as it may seem, a certain vital interest. For back of the phenomena of each and every disease one can perceive the distorted mental state that brought it forth, the negative thinking, which, had it been used positively and in accord with the grand realities of Being, would have produced the corresponding opposite and truthful manifestation.

Many of us heard Dr. Darlington, a former health commissioner of New York, give to the world a splendid message through the medium of the films recently. Cautioning us against worry, he stated that with every panic in Wall Street the number of cases of kidney disease increases in the city of New York. A statement significant to every student of metaphysics! Truly the wrath of man, all unconsciously, praises God.

Amnesia, the total loss of memory, is another form of disease concerning which one reads many pathetic and thought-provoking accounts. What difficulties of adjustment, environmental or personal, apparent or obscure, have brought about the mental conditions that express themselves in this manner? Horrible indeed must have been the particular world of the individual, weak indeed must have been his hold on reality, that total forgetfulness of his human personality was the only way of escape that seemed possible.

Yet at times I suppose that, to the unenlightened thinker, this total obliviousness of personality, of all the ills and problems of the John Smiths or the Mary Joneses and their relatives and friends included, holds a certain fascination. We all get so frightfully tired

sometimes of ourselves and of the world that we have built up around us! How we should like to escape from it all and start over again! Our affairs drive us mad, even our friends bore us to desperation. That inimitable comedienne, Beatrice Lillie, sang a song in a revue not many seasons ago in which, as a young clerk in a London office, she was looking forward to the holidays, when she could get away alone into the country and where she wouldn't see her friends at all.

A very human condition, understandable from the standpoint of human reasoning and shared in by most of us in moments when we're off guard! But how appalling the results when it so poisons the secret springs of consciousness as to produce the condition known as amnesia!

BUT, AS with all products of discordant and inharmonious thinking, there is, at the other extreme, at the pole opposite to error, the corresponding manifestation of Truth. The science of Christianity shows the way to complete freedom from the bonds and the shackles that the human mind has made for itself. There is a divine amnesia of which the physical disease by that name is a ghastly counterfeit.

Perhaps we hadn't thought of it that way before. Perhaps we had never realized that our desire to put off the old man and put on the new was our using in a positive and legitimate way this same desire to escape from our human prison house.

But that is what it is. Few people begin the study of Truth until they feel themselves dissatisfied with conditions as they find them manifested in their own lives. Unaware of the power of thought, they have all unconsciously built up around them a world that appears to them one day, quite suddenly perhaps, as monstrous. Their one desire is to get away from this awful product of their own human building. How fortunate it is that this inharmonious world of theirs has no presence or power or reality save in their own

mind, that once the light of their innermost being is allowed to flood the dark corners of their mental prison these negative shadows of error disappear into their native nothingness!

It is right here that Truth offers a divine amnesia. The apostle sensed this fact when he wrote: "Forgetting the things which are behind . . . I press on." The old life of Saul of Tarsus had been a very narrow one, hemmed in by blind adherence to tradition and dogma, embittered by hatred. But with the Christ realization he put all that away from him. He did not spend the rest of his life regretting the mistakes of his past. He forgot them. Remember the word "forget" means really to "get in place of something else." To forget, then, is not to leave the mind a blank, but to supply a new thought in place of the old one. The new man, Paul, did just that. The mistakes of his past life were blotted from his memory as he grew and developed in the Christ consciousness.

IN THIS divine forgetfulness it is only the untrue, the erroneous concepts of the human mind that are obliterated. No glimmering of Truth, however feeble, that ever brightened even one's most material thinking is destroyed. In the new consciousness all the true worth of the past is brought along.

"Old friends, old scenes, will lovelier be
As more of Heaven in each we see."

These words of John Keble's ring true to those who in Truth have come into the larger, more abundant life.

But there is a word of warning to be uttered here. This forgetfulness of the past and its limitations must not take the form of passive acceptance of unpleasant conditions. One of the pitfalls awaiting the careless Truth student is that of becoming so enamored of the intellectual appreciation of Truth that he delays the manifestation. He becomes quite lost in the clouds, so satisfying does he find the new ideas. In his contemplation of the phases of absolute Truth he forgets that

their only real value to him lies in their availability to correct discordant conditions and in their practical application in the amelioration of these same conditions. He may sit in the silence and come out with strained, tense features and impaired health; he may read books on God as infinite supply and find himself without funds to pay his house rent. His forgetfulness of the necessary problems of his daily life while enjoying a spiritual spree is costly.

Truth must be demonstrated. Activity is a divine attribute. Truth furnishes all the needed tools, but the individual must do the work, and until he brings into manifestation the fruits of his new and higher viewpoint the world may well look on and believe that, so far as he is concerned, Truth is simply another illusory philosophy, another escape from reality, another opiate for the weak.

"OH, TRUTH will take care of that, let's forget it," we sometimes hear. True enough, Truth will take care of any situation that may arise, but Truth takes care of a given situation through manifest means. The rules of mathematics will take care of any numerical problem that there is, but only when these abstract rules are applied does the solution occur. Truth must be expressed.

Then, when we realize that point, when we remember that our forgetfulness of the things that are behind depends on what we do—not dream—toward pressing forward, then indeed do we experience the blessedness of the divine amnesia. The disease amnesia produces a forgetfulness that avoids the solution of distressing problems. In the amnesia of Truth there is a forgetfulness springing from the consciousness that an inharmonious condition has been met and conquered so that the place thereof knows it no more. What a world of difference between the two—the difference that always lies between true thinking and its counterfeits!

TALENTS

By C. A. SCHEINERT

THE PARABLE of the talents (coins) is applicable to all of us. We all have at least one God-given talent (ability) that we should be using, developing, increasing. It is a law of Truth that nothing stands still. We either progress or we go backward. If we bury our talent, we lose it—not only it but much else.

* * * *

She liked to rime, even when a child. School brought the study of literature and the poets, which made her desire burn brighter. At last, humbly yet hopefully, she carefully worked over and polished two of her crystal thoughts and sent them to a periodical.

Friends and family laughed. But she tossed her head, waiting for the postman. Finally he came—with her poems. Then she listened to friends and family. Why, indeed, should she think that she could write poetry? That was for only the great. Discouraged, she stopped, entirely.

Being a Bible student, she knew the story of the talents. But she did not recognize the possible application to herself until two years had passed, when she met one who was recognized in the literary world as a poet.

Seeing her early efforts, which she had treasured all the while, he encouraged her, saying, "You know what happened to the man who had one talent, and buried it. Even it was taken away from him. But those who had used their talents had increased them. Dig up your talent before it is lost. Use it before it is too late."

Today she writes poetry, happily. It is a gift—a talent—given to her by our Father to be used. In-

crease will surely come—not only a development of her poetic talent, but other gifts will be added unto her.

* * * *

So it is with us all. If we recognize our abilities, our God-given talents, and use them right, they not only will increase but others will be added unto us. If we refuse them, ignore them, bury them, we not only lose them, but other things as well.

The more we develop our talent in one line, the more talent, or ability, we will show in kindred lines—talent that did not show at first, but which was added as we recognized and used our initial talent. We all have a gift, a talent. Find yours, and use it.

Be not discouraged; the seed will grow. "For unto every one that hath shall be given."

The Arrow and the Song

I shot an arrow into the air,
It fell to earth, I know not where!
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

—*Longfellow*

Straws in the Wind

By ZELIA M. WALTERS

"HOW IS Sandy today?" asked the grandmother, coming in.

"Sandy seems to be having a cold," said the mother.

Sandy, muffled in a warm bathrobe, looking red-eyed, and somewhat sad and dubious, came to his grandmother.

"Sandy," said Grandmother, in a tone of gentle reproof, "I really think that you ought not to do this. A boy who knows that God is his health has no business to go about with a cold. Do you remember when the doctor said that you had pneumonia, and we prayed, and next morning your fever was gone, and you got up and played? Well, God can cure colds too. When you begin to sniffle or cough I think you ought to call on God right away. It seems to me that a child of God ought not to go about with a cold."

A listener in the next room said, "Can you imagine that! A child actually reproved for being sick! When I was a little girl I was sympathized with, and petted and coddled and indulged, when I was sick."

"And encouraged to be sick again, so that you could be coddled again," said another listener.

"Well, I suppose so. But at any rate I never before heard of a child's being reproved for being sick."

"It seems to me that that is a very good attitude to take. Sickness is discreditable, and the children who grow up with that idea will probably build better health from the inside out. I wonder sometimes how much sickness we have because we hold the subconscious thought that it is interesting, or makes us the objects of sympathetic attention."

DURING an afternoon tea some of the women slipped insensibly into a conversation on sickness. Some one told of a sudden, tragic failing of health in a young woman whom they all knew. Then some one else told of a similar case with a remarkable cure. And another was reminded of another case that had a sad ending. And so it went on. They were intelligent women, who did not usually dwell upon such subjects, but they had gone on and on without thinking. One of the guests sat silent through this conversation, with a half smile as she heard the stories grow more dolorous.

"Well," said the hostess at length, "here we are, 'speaking of operations.' Haven't you a story to add, Frances?"

"Not a thing," said the silent guest. "There is no place in this conversation for one who believes in spiritual healing."

There was no suggestion of criticism in her smiling reply, but, having been asked, she stated her position clearly.

"Oh!" cried another guest. "So do I believe in faith healing, to a certain extent."

"So do I," "And I," "And I," said one after another. "To a certain extent. It's all right in some cases."

"I'm afraid that believing 'to a certain extent' wouldn't help much," said Frances. "Faith must be a

Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.

—THE PSALMIST

whole-hearted adventure. One must go all the way in believing. We cannot confine the power of God within limitations."

They looked at her thoughtfully.

"I know a case," said one; "it just could not be explained—" and she went on to tell a tale of a wonderful experience of healing by the unseen Power.

And when she had finished her story every one of the guests told a similar tale of divine healing that came within her own knowledge.

THAT, it seems to me, is a significant straw, showing the changing current of world thought. None of these women was a student or follower of any school that taught these truths, and yet every one of them knew something about them because she knew of the wonderworks that follow complete trust in God. Every mature person recalls that only a few years ago the mention of healing brought about by faith was received at the best with polite incredulity. Now the mention of such a healing is received in a matter-of-fact way in any company. Every one knows that spiritual healings are taking place daily, and that the facts are so well attested that there can be no dispute. "Oh, yes," some one will say, "that reminds me of So-and-So's case. Given up by the doctors, who said he hadn't a month to live, and now he's back on the job, the picture of health, and a lot stronger than I am."

Yes, even the people who can believe in it "only to a certain extent" know that divine healing is an established fact.

A GROUP of well-dressed, happy children were on the way to school. They were overtaking a child newly moved into the neighborhood, a shabby little boy, with a timid air.

"My mother says I'm not to play with him. He's probably a bad boy," said one child.

"No," corrected a sturdy lad, the leader of the group, "my mother says he's a child of God, and we are to look for good in him. And we must be friendly to him because he's a stranger here. Hello, Paul, wait for us. We're going to play ball when we get to school."

Who hasn't seen the tragedy of the shabby, shy child in a school or neighborhood where he is overlooked? But our boys and girls, who are learning that

the stranger or the neglected one is God's child, are going to make the world of childhood over.

TWO MEN were talking about a business venture that a younger acquaintance had begun.

"I'm afraid Stanley won't make it," said one.

"Don't wish bad luck on him," protested the other.

"I don't wish him bad luck. I wish him the very best of luck. I just said that I thought he was liable to fail because the venture was too big for him."

"You shouldn't say that if you wish him good luck. I don't know how it works, but there's something in

That which I see not teach thou me.—JOB

what you say about folks that has an effect. You just watch it. You'll see what I mean. If people begin repeating how well a certain man is doing, why, he seems to get better, and better. But let the whisper get around that some fellow's business is going on the rocks, and watch how it goes. Same principle as the old proverb about giving a dog a bad name. And you know how it works with children. I was dealing with a youngster that was a coward, once, and I began to look for little occasions to praise him for being brave. Say, he isn't afraid of anything now. I don't know how it works, but what you say is a lot more important than some folks think. I believe you ought not to say anything about any one that you would not like to see come true."

THE OTHER straw is a very little one.

"I just don't know where to turn," said one business man to another.

"Have you tried praying about it?" said his friend.

There was a moment of electrical silence.

"Do you think it would do any good?"

"I know it would; I've tried it."

"Then I will, too. Thanks, old man. I feel better already."

Just two hard-headed business men, down in the turmoil of the market place, yet they had come to know enough about God to believe that He was interested in everything that man does.

STRAWS in the wind show which way the air currents are turning. These straws of an immaterial kind show how the currents of the world's thoughts are turning. The world is moving up on the altar stairs that stretch toward God. More and more we are coming into His presence, in the sense of consciously dwelling with Him. A better world is dawning before our very eyes.

SYMBOLS

By BLANCHE KENDALL MCKEY

When Christmas candles cast their golden gleam
Let me remember Him who brought the light;
Let not the flaming holly nor the din
Of laughter in a bright joy-world of white
Shut out remembrance of the Natal night.

O little star that shines upon the tree,
Recall for me the first bright guiding beam!
Help me to see behind thy charm and thee
A deeper grace: that, though I carol gay
In candle light and glow of Christmas tree,
My soul may go about on bended knee.

We Talk Health Here Because—

We believe that all things were and are created by the word; and, being rational people, we have no desire to create or to prolong illness by talking about it; and we respectfully request our callers to observe this rule.

We believe that every idea, given expression in words, tends to manifest itself in form to correspond with its own nature; so we do not talk about illness or surgical operations, because we do not want any. Your illness may have been very interesting, and you no doubt describe it very well, but please do not wish it on us.

We believe that God created us in His own image and likeness—that is, perfect—and gave us the power to remain so: "All power is given unto the son." So if we are not perfect now, if we are compelled to have surgical operations and things to keep body and soul together, we know that is because we have become un-Godlike; and we do not consider that a subject to boast about.

We believe that to tell a friend that he or she looks ill, or to sit at the bedside of a sick person and rehearse the gruesome details of our operations and illnesses, is just about as decent as to put slow poison into his food.

We believe that the impression made by a severe illness or serious operation, if kept alive by frequent discussions and word-picturing, will surely reproduce itself in the body; so we try to forget our sins as soon as possible.

We believe that as a man thinks in his heart so is he; and that a composite picture of the thoughts and words that are most emphasized in his mind and on his lips is eventually printed on his face; so we try to choose our thoughts and words with care, for we have seen some faces that we should not like to wear.

We believe that the time is coming when it will be considered a disgrace to be ill, because it will be universally recognized for what it is—a sign of un-Godliness.

Therefore, be it resolved that

WE TALK HEALTH HERE

—SELECTED

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, JANUARY 3, 1932.

Unity Subject—*The Word Made Flesh.*

International Subject—*The Son of God Becomes Man.*
—John 1:1-18.

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made through him; and without him was not anything made that hath been made.
4. In him was life; and the life was the light of men.
5. And the light shineth in the darkness; and the darkness apprehended it not.
6. There came a man, sent from God, whose name was John.
7. The same came for witness, that he might bear witness of the light, that all might believe through him.
8. He was not the light, but *came* that he might bear witness of the light.
9. There was the true light, *even the light* which lighteth every man, coming into the world.
10. He was in the world, and the world was made through him, and the world knew him not.
11. He came unto his own, and they that were his own received him not.

12. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:

13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16. For of his fulness we all received, and grace for grace.

17. For the law was given through Moses; grace and truth came through Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him.*

GOLDEN TEXT—*He that hath seen me hath seen the Father.*—John 14:9.

SILENT PRAYER—*"I behold the Christ in you."*

In the sixth lesson in "Christian Healing" this explanation is given: "In pure metaphysics there is but one word, the Word of God. This is the original creative Word, or thought, of Being. It is the 'God said' of Genesis. It is referred to in the 1st chapter of John as the Logos. It cannot be adequately translated into English. In the original it includes wisdom, judgment, power, and, in fact, all the inherent potentialities of Being. This divine Logos was and always is in God; in fact, it is God as creative power. The Divine Mind creates under law; that is, mental law. Man may get a comprehension of the creative process of Being by analyzing the action of his own mind. First is mind, then the idea in mind of what the act shall be, then the act itself." Thus the word and the divine process of creating are explained.

Apart from mind nothing can be made. Even man, in his forming and bringing anything into manifesta-

tion, uses the same creative process that God used; to the degree that the qualities of the one Mind enter into man's thought in his bringing forth, his work will be enduring.

The divine idea—the Christ, or Word of God—is always everywhere present. Man, however, in his darkened, ignorant state, dwells in material thought, and perceives nothing higher until he arrives at the place in his unfoldment where he is ready to receive understanding of the Christ Truth. Then he enters into the John the Baptist, or intellectual, perception of Truth. The intellectual perception of Truth by the natural man (John the Baptist) is not the true light (the Christ), but bears witness to the light and prepares the way for its dawning in consciousness.

The true light (the Christ, or the Word), which lights every man coming into the world, is and ever has been in man. Even the outer man was formed and came into existence through it. Up to a certain stage in his unfolding, man does not recognize this truth; now, however, this mystery, which is "Christ in you, the hope of glory," is being revealed to the race with more and more clarity and with greatly increased power.

Jesus recognized the truth that the Christ, the divine-man idea, or Word of God, was His true self and that He was, consequently, the Son of God. Because Jesus held to this perfect image of divine man, the Christ or Word entered consciously into every atom of His being, even to the very cells of His outer organism, and transformed all His body into pure, immortal, spiritual substance and life. Thus "the Word became flesh." The resurrecting of His whole being included His body. Jesus entered, alive and entire, into the spiritual realm.

According to the 12th and 13th verses, the same truth that held good in Jesus will hold good in as many as receive Him (the Christ) and believe in His resurrecting power as Jesus believed in it. "For of his ful-

ness we all received, and grace for grace."

"The law was given through Moses." Moses represents a phase of the evolutionary process in man. "The law"—the outer commandments—cannot redeem. "Grace and truth came through Jesus Christ," that is, the real saving, redeeming, transforming power came to man through the work that Jesus Christ did in establishing for the race a new and higher consciousness in the earth. We can enter into that consciousness by faith in Him and by means of the inner spirit of the law that He taught and practiced.

The 18th verse teaches that through the Christ in us we come into understanding of the Father, since the Son (the Word) ever exists in God, and Father and Son are one and are omnipresent in man and in the universe. Spiritual Truth is discerned through Spirit only; not in outer ways, or through intellectual perception, do we come to know God.

QUESTIONS

1. Explain what is meant in metaphysics by "the Word."
2. Is it possible to make anything apart from mind? Explain the creative process.
3. How did "the Word" become flesh in Jesus Christ?
4. Will the same truth that Jesus applied hold good in every case?
5. What is meant by this statement: "Grace and truth came through Jesus Christ?"
6. How do we come into an understanding of God? In other words, how is spiritual Truth discerned?

LESSON 2, JANUARY 10, 1932.

Unity Subject—*First Recognition of Subconscious Faculties.*

International Subject—*The First Disciples.* —John 1:35-49.

35. Again on the morrow John was standing, and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

43. On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

GOLDEN TEXT—*Behold, the Lamb of God, that taketh away the sin of the world!*—John 1:29.

By cultivation the spiritual mind becomes an active

factor in the consciousness. It has to be desired and sought before it becomes a part of one's conscious life. John the Baptist (the natural conscious mind) is expecting, looking for, and earnestly desiring a greater realization of Spirit. He knows that he is not fulfilling the Christ ideal of manhood; hence his prophecy of one who is to come "the latchet of whose shoe" he is not worthy to loose.

This willingness to give up the natural man to the Divine is a most propitious sign in one who is in the regenerative process. Many persons are ambitious to put on Christ, but are not willing to give up the present man in order to do so. John the Baptist had a following, yet he was willing that his disciples should go to Jesus. He openly acknowledged Him as the "Lamb of God." This was his acknowledgment of the Christ mind. That mind has no personal ambition; it is innocent, loving, and obedient to the call of God.

When the conscious mind recognizes the Christ mind, the various faculties gradually awaken and attach themselves to it. Andrew is the first disciple mentioned, and with him was one whose name is not given here, but who is supposed to have been John (love). Love is modest and retiring, "seeketh not its own." Andrew represents the strength of the mind, which, greatly rejoiced when it finds the inexhaustible source of all strength, exclaims: "We have found the Messiah."

Strength is clearly related to substance (Simon), which in spirit we call faith. "Faith is the substance of things hoped for" (A. V.). What we hope for and mentally see as a possibility in our life comes into visibility, and we call it substantial.

Philip means "a lover of horses," and is symbolical of the vigor, power, vitality, and energy of the mind. Philip, Andrew, and Peter are of the same "city," Bethsaida. Bethsaida means "house of fishing," and signifies a group of thoughts in consciousness that have as a central idea a belief in increase of ideas and their ex-

pression and manifestation in outer forms.

Nathanael is the imaging power of the mind. Elsewhere Nathanael is called Bartholomew. In the realm of the real (Israel) the imaging power of the mind is guileless, innocent of error images. It is open and receptive to the beauty and perfection of Being. It is this faculty that makes the great artist and the great poet. It is the guileless innocence of the Nathanael state of mind that causes the religious enthusiast to believe all things about Spirit and the world invisible. Exercised without the Christ understanding, it becomes personal credulity. It is the image maker in the psychic; the clairvoyant may be deceived to any extent by its conjuring power. In itself it is not error, but it may, like all the other faculties, be used in erroneous ways. When the mind of Spirit uses it, as in the case of Jesus' discerning of Nathanael when he was under the fig tree, it is without guile; and in God's communication with man this faculty plays an important part.

QUESTIONS

1. How does the spiritual mind become an active factor in the consciousness?
2. Explain the willingness of John the Baptist to acknowledge Jesus and to let his disciples go to Jesus.
3. What occurs when the conscious mind recognizes the Christ mind?
4. Name the five disciples of Jesus that are mentioned in this lesson, and tell what faculty of mind each represents.
5. When is the imaging faculty guileless? Explain this faculty more fully.

LESSON 3, JANUARY 17, 1932.

Unity Subject—*The New Birth.*

International Subject—*Jesus and Nicodemus.*—John 3:1-16.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born anew.

8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13. And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth may in him have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

GOLDEN TEXT—*God so loved the world, that he gave his only begotten Son, that whosoever believeth on him*

should not perish, but have eternal life.—John 3:16.

SILENT PRAYER—*I believe in my innate divinity as the son of God, and my consciousness is lifted up through Jesus Christ.*

Nicodemus represents the popular idea of religion; hence the esoteric meaning of his name, "victorious over the people." He is pictured as a prominent Pharisee, one who believed in the strict letter of the Scriptures, yet was open to conviction if a higher truth could be entertained safely.

This conservative religious thought preserves the church as an institution and restrains the individual from becoming religiously erratic. Although it is a desirable quality of mind when rightly placed, excess of caution may give it the appearance of cowardice. Nicodemus was a friend to Jesus, but his defense of the Master was put in the form of a question, reminding the Sanhedrin of the Jewish law that every man must be heard or given a chance to defend himself, before being condemned. The "ruler of the Jews" did not press the championing of his friend before the Sanhedrin, and the assistance that he gave at the tomb of Jesus was safe enough, once the prosecutors and executioners had finished their work and turned their attention elsewhere.

Nicodemus was not acquainted with the power of Spirit, and really had no understanding of regeneration, although he was a "teacher of Israel," which means thoughts pertaining to the religious department of the mind.

The new birth is an uncertainty to the intellectual Christian, hence there has gradually evolved a popular belief that after death the souls of those who have accepted the church creed and have been counted Christians will undergo a change. But, in His instructions to Nicodemus, Jesus makes no mention of a resurrection after death as having any part in the new birth. He cites the ever present though unseen wind as an

illustration of those who are born of Spirit. The new birth is a change that comes here and now. It has to do with the present man, that he may be conscious of the "Son of man," who is the real I AM in each individual. "And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This man in each of us is divine now, but his manifestation is still in a seemingly limited and corruptible state. He must be lifted out of this condition into a spiritual one. He must be "born anew."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him [his own divine self] should not perish, but have eternal life." Not only are we to believe in our own divinity, but we are to accept the example of that divinity expressed by God through Jesus Christ.

To believe in Jesus is to believe that in the regenerate state we are to be, like Him, "joint-heirs with Christ." Then this belief must lead us to a desire and an effort to attain our inheritance, because then we know that there is no other thing in the universe worth striving for. Every person, in his real, true self, desires to be just as great and just as good as it is possible for him to be. The open door to this attainment is to believe in one's own divinity and then to raise oneself to its level by following the example of Jesus Christ.

QUESTIONS

1. What does Nicodemus represent?
2. Is a conservative religious thought ever a desirable quality? Explain.
3. What is the new birth?
4. What does the 16th verse of our lesson mean?
5. What is it to believe in Jesus?
6. What is the open door to the attainment of perfection?

Lesson 4, January 24, 1932.

Unity Subject—*The Well of Living Water within Man.*

International Subject—*Jesus and the Samaritan Woman.*—John 4:9-26.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water?

12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

13. Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24. God is a Spirit: and they that worship him must worship in spirit and truth.

25. The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things.

26. Jesus saith unto her, I that speak unto thee am *he.*

GOLDEN TEXT—*Christ Jesus came into the world to save sinners.*—I Tim. 1:15.

SILENT PRAYER—*Through Christ, the living waters of Truth now spring up into my consciousness, and I am vitalized and renewed in mind and in body.*

The "well of water springing up unto eternal life" is the fount of Christ inspiration within man's consciousness. When the seal of material thought is broken this inner spiritual life flows forth peacefully, majestically, vitalizing and renewing mind and body. In the clear light of Truth we are conscious of life as unchanging, eternal.

The Samaritan woman represents a phase of the soul nature in man, Psyche, the soul. The psychic plane is not the true source of wisdom, although many searchers for Truth fail to distinguish between its revelations and those of Spirit.

The Samaritans claimed to be the descendants of Jacob, and they used portions of the Hebrew Scriptures, but in the eyes of the Israelites the Samaritans were pretenders, not true followers of Jehovah. Thus spiritually enlightened people see in psychic phenomena and the revelations of that phase of occultism an imitation of Truth, without a true understanding of its relation to Spirit.

But the soul must have Truth, and Christ recognizes the soul as worthy; hence this wonderful lesson

of John 4:9-26, given to one auditor. The soul in its natural state draws its life from the earthly side of existence (Jacob's well), but is destined to draw from a higher fount, omnipotent life. Jesus asked the woman for a drink—indicating the universality of the spiritual life, present in the Samaritan woman as well as in Jesus.

"The gift of God" to man is eternal life. The soul informed of this truth asks the Father for the manifestation of that life, and there gushes forth a never failing stream. But where sense consciousness is dominant the soul is slow to see the realities of ideas, thoughts, and words; the sight is fixed on material ways and means: "Thou hast nothing to draw with . . . whence then hast thou that living water?" This is a fair setting forth of the status of the questioning ones of this day who ask the explanation of spiritual things on a material basis.

The husband of the woman represents the intellectual side of the soul with its sense perceptions. She had been the wife of five husbands; that is, her soul had been attached to the five senses. At the time when she spoke to Jesus she was attached to another (the occult perception of Truth), who was not her true husband. The soul is easily led away from Truth, and often becomes attached to the phenomenal phases of the mysterious, under the delusion that it is good and is in line with the true doctrine.

The Christ is a discerner of thoughts, and reads the history of the soul as an open book. When Jesus displayed this ability to the woman, she at once had faith in Him and accepted Him as a prophet, not because she understood His doctrine, but because He had told her of her past: "Come, see a man, who told me all things that *ever* I did."

In its natural state the soul is attached to localities, forms, and conditions in the world. It believes in the importance of places of worship and in the observance of outward forms. The mind of Spirit puts all such

formalities aside and proclaims the universality of spiritual forces. "God is spirit" (24th verse, margin). "Neither in this mountain, nor in Jerusalem, shall ye worship the Father." The soul, by falling into forms of worship, fails to get the true understanding, but the Christ-minded know Spirit. They enter into the consciousness of the formless life and substance, and they are satisfied.

The Jews represent spiritual understanding, inspiration; the Gentiles represent material understanding. Salvation comes only through spiritual inspiration. This is the inner interpretation of Jesus' words, "Salvation is from the Jews."

QUESTIONS

1. What is the "well of water" mentioned in this lesson?
2. Is that which the Samaritan woman represents the true source of wisdom? Explain.
3. What is "the gift of God"?
4. Are outer forms and places of worship necessary?
5. What is the true way to worship God?
6. Interpret the text, "Salvation is from the Jews."

LESSON 5, JANUARY 31, 1932.

Unity Subject—*Increasing Substance.*

International Subject—*Jesus Feeds the Multitude.* —John 6:1-13, 48-51.

1. After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias.
2. And a great multitude followed him, because they beheld the signs which he did on them that were sick.
3. And Jesus went up into the mountain, and there he sat with his disciples.
4. Now the passover, the feast of the Jews, was at hand.
5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

48. I am the bread of life.

49. Your fathers ate the manna in the wilderness, and they died.

50. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die.

51. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

GOLDEN TEXT—*Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.*—John 6:35.

SILENT PRAYER—*I am the substance of things hoped for.*

This lesson teaches us how to increase our vitality by blessing and giving thanks in spirit. To bring about that increase efficiently, we must understand the anatomy of the soul and mind centers in the body.

It has been found by experience that a person increases his blessings by being thankful for what he has. Gratitude, even on the mental plane, is a great magnet, and when gratitude is expressed from the spiritual standpoint it is powerfully augmented. The custom of saying grace at the table has its origin in man's attempt to use this power of increase.

A woman who had been left with a large family and no visible means of support related in an experience meeting how wonderfully this law had worked in providing food for her children. In her extremity she had asked the advice of one who understood the law, and she was told to thank God silently for abundant supply upon her table, regardless of appearances. She and her children began doing this, and in a short time the increase of food was so great at times that it astonished them. Her grocer's bill was met promptly, and in most marvelous ways the family were supplied with food. Never, after that time, did they lack.

Thus it is found that we can increase our vitality by declaring, in general terms, unity with the one Energy; but there is a more definite and specific mode, which is symbolically set forth in this lesson.

Man has a dual nervous system. The nerves are the wires that conduct the messages of the mind to every part of the organism. The voluntary nervous system has its centers in the brain and in the spinal cord. The involuntary or sympathetic nervous system is composed of series of ganglia at different points in the body, having their center at the solar plexus. A flow of nervous energy is continually making the circuit of the nerves, carrying all kinds of messages from the mind. This sea of vitality is designated in the history of Jesus as the Sea of Galilee (Galilee means a circuit). The 1st verse of our lesson means that I AM passed over the voluntary nervous energy to the involuntary, "to the other side," and concentrated at the solar plexus. The "great multitude" that followed

represents the legions of thoughts that swarm in the mind, seeking harmony. The "mountain" into which Jesus went signifies the high spiritual consciousness.

The "passover, the feast of the Jews," symbolizes the spiritualizing process that goes on at regular intervals in the subjective consciousness. When in right relation to Divine Mind, the whole universe, man included, is constantly refining itself. The food that we eat goes through a refining or splitting up process, in digestion, and is transformed into blood. The blood nourishes the nerves, glands, and muscles, and furnishes nervous energy. It passes over from the sense consciousness to the spiritual—from Egypt to the Promised Land—the "passover." Such a process is a "feast of the Jews." The higher faculties are fed by this refined substance of the organism.

In all its work the I AM (Jesus Christ) uses the faculties of the mind. I AM is Spirit and it cannot move directly upon substance or formed states of consciousness. It uses the spiritual faculties as its agents. Philip means "power," and Jesus appealed to him to know how these hungry thoughts, or people, were to be fed. Jesus did this to "prove him." This means that power is still under sense limitation. It looks upon the visible supply and judges its capacity from that viewpoint. Andrew (strength), brother of Peter (faith), has a slight perception of supply in the seven-sense plane of consciousness (represented as the lad with five loaves and two fishes). This is a good beginning for I AM. If you have a consciousness of the capacity that is the natural man's sevenfold nature, you have a good foundation upon which to build the twelvefold or spiritual man.

Having quickened your idea of power and strength in universal Spirit, you "sit down," or center your forces within you, and begin to bless and give thanks. In divine order you make connection with the universal mother, or vital energy of Being, and fill your whole

consciousness with vitality. The surplus energy settles back into the various centers as reserve force (the twelve baskets that remained over). Thus you learn to live by "the living bread which came down out of heaven"—the very flesh, or substance, of eternal life.

QUESTIONS

1. What is the result of being thankful for one's blessings?
2. Describe the two nervous systems.
3. What is the Scriptural name for the life flow in the body?
4. What is the "passover"?
5. Give the meaning of the names of the disciples mentioned in this lesson.

Return Ye Unto God

How can we most quickly and most surely attain this conscious oneness with the Father, which will enable us to see things as He sees them —all good?

And instantly flashes over the wires of intuition, out from the stillness of the invisible, a voice saying, "O return ye unto God." Return, turn back away from the mortal, away from people, from human ways; turn "within *and look unto me, ye people, saith the Lord your God."*

Seek the light from the interior, not from external sources. Why always seek to interpose human help between our souls and God? Emerson says: "The relations of the soul to the divine spirit are so pure that it is profane to interpose helps. . . . Whenever a mind is simple and receives divine wisdom, then old things pass away —means, teachers, texts, temples, fall."

"Let us not roam, let us stay at home with the Cause."—H. EMILIE CADY

SERVICE

Words by GABLE

Music by FRANGKISER

1. If I would serve, If I would serve, I
2. If I would serve, If I would serve, As
3. If I would serve, If I would serve, I
4. If I would serve, If I would serve, I
needs must know my fel - low man; His part in
God would have me serve His cause; I must for-
must put thoughts of self a - way; Just be con-
may not flat - ter or con - demn; But ev er
God's e - ter - nal plan, I must put forth the best I
go the world's ap-plause; And strive to un - der-stand God's
tent, from day to day, My problems at God's feet to
"to the least of them" Bear Truth's own gleaming di - a-
can, If I would serve, If I would serve.
laws, If I would serve, If I would serve.
lay, If I would serve, If I would serve.
dem, If I would serve, If I would serve.

A LESSON

By GRACE CAMERON SWEENY

I SUPPOSE that nine tenths of the people who turn to Unity want some thing. They are seeking health, or prosperity, or harmony in their tangled affairs. It is not wrong that this should be so, but quite natural. Jesus ministered to the physical needs of those who sought Him out, though that was not His great mission. He understood humanity, and knew that, if it were not for trouble, poverty, and sickness, many people would not turn to God at all, so He ministered to those immediate needs in order that people might ultimately enjoy the rich experience that fellowship with God brings. However, many err in not remaining in the new-found relationship after the material wants are satisfied. After Christ had given food to the multitude, He fed their souls, and if they had not remained to hear Him the world might have missed the greatest spiritual discourse of history.

GOD HAD worked miracles in my life. He had healed my body, prospered my affairs, and harmonized my life, and then—I don't know quite how it happened—I drifted away from that first close, sweet relationship. I was thrust into a very foreign atmosphere, taken away from the "fellowship of kindred minds," which is so inspiring and stimulating! My associates were people who were either rigidly orthodox, believing that the will of God implies something painful and disagreeable, or else frank materialists.

I thought that I was carrying my own environment with me. I didn't lose faith in God, but, without realizing what was happening, I was being influenced by the everyday thought of error and materialism around me.

The reason is easy to explain. My material wants had been marvelously satisfied. I was happy and at

peace. But, although I was thankful to God, I began to neglect that regular, silent communion with my heavenly Father which is as necessary to the soul as food is to the body. So, inasmuch as my mind was no longer in close touch with His, it began to be tainted by the false thought around me. I began to say things that, for three years, I had rigorously avoided. Such expressions as, "I'm dead tired," "I'm nervous," "That made me angry," I used frequently. I began—yes, I must admit it all—to think that I was a very, very hard worker, and that I was rather wonderful to do so much. People told me so, and I began to agree with them.

DID I feel in my body the consequences of these idle words and thoughts? Yes! A thousand times yes! Without any warning, quite suddenly and terrifyingly, an old nervous disease that I thought had gone forever came back with doubled force. The swiftness of it stunned me, and I realized that I had wandered farther than I thought. I did not even see why the disease had returned. But falteringly, timidly, I began to feel my way back to Truth. To do this wasn't very easy at first, for I had gone "into a far country." I had lost touch, and now I had difficulty in becoming quiet and in shutting out the world about me. My malady became so acute that my usefulness as a professor in the university in which I am employed was threatened. I jerked and twisted, and I couldn't walk a block without feeling exhausted.

One day, when it seemed that I had reached the limit of my endurance, I bethought myself of a remark that my former teacher had made when I told her that I was giving up Unity. She had smiled and said, "My dear, you can't—it won't let you." I sent a telegram to Silent Unity, for I wanted to feel the power of its thought with mine; then I sat down to think the thing out. I realized that some good must come out of this experience, and that therefore I must cease to fight it. I knew that it was a lesson—not a punishment, and

that, as soon as I could grasp its real meaning, the experience, having served its purpose, would leave me. I threw myself utterly on God—I ceased to rely on myself. When people told me that I was "wonderful," and said that they didn't see how I did all that I was doing, I silently denied it, and affirmed, *"Thine is the glory. Without Thee I am nothing."* When they told me that if I were not careful I would break down, I affirmed, *"The limitless strength of God is mine to draw on. My resource is inexhaustible."*

My silences began to be more spiritual and consequently more effective. I was able to shut out adverse thought and to concentrate on God. Strangely enough, however, although illness was the cause of my turning to God, I did not pray for health. I affirmed my oneness with God. I said, *"Jesus Christ is now here, raising me to His consciousness of peace."* Soon I was conscious that my mind was healed, and, although my body did not instantly manifest the same harmony, I had no fear, because I knew that the real self of me was well. At last I could affirm firmly and joyfully what I had repeated before with faltering lips, *"Divine order is now established in my mind, body, and affairs, through the power of the Christ in me."* I was healed.

OH, if we only would keep our mind attuned to God at all times, so that if difficulties present themselves we do not have to stop and adjust our mind and reconstruct our thoughts. If we would keep a constant sense of His presence, our mind would be so poised and centered in the Christ mind that we could meet any situation adequately. When the surface of the waters seems ruffled by winds of doubt or fear or pride, we have only to turn our vision within to behold the divine calm. We have but to attune our ears to the eternal harmonies, to lift up our eyes to "the hill of Jehovah"—"from whence . . . my help cometh." We have but to listen expectantly for the divine voice and say, "Speak, Jehovah; for thy servant heareth."

SILENT UNITY

Be still, and know that I am God

I rejoice that Spirit has freed me, and radiates its divine perfection through me

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

God is Spirit and all His creations, including man, are, like Him, spiritual.

Did not God create the man of flesh and the material world in which man lives?

God created man spiritual and gave him freedom to obey divine guidance, or to use his creative power in his own way. Man has experimented on his own account and brought forth a body of flesh in a world of materiality.

How shall man be restored to the consciousness of his original spiritual character?

Man can be restored to spiritual consciousness by identifying himself with God identity. The Healing Thought for this month will open the door of your mind to God-Mind. *"I see myself as God sees me, strong, robust, healthy."*

What must man have in order to enjoy the fruit of his labor?

To enjoy the fruit of his labor man must have a better hold on life. "What is a man profited, if he gain the whole world, and lose or forfeit his own life."

How may man lay hold of more life?

Man's life is from the Spirit of life; hence, the one way to increase his life is for man to make spiritual contact in thought and word with life-giving Spirit.

Why should man seek to be strictly honest?

A dishonest, deceptive thought in man's mind drops a curtain of concealment between man and God-Mind. Men have concealed their thoughts from one another until a mental veil has been formed in the race thought, and this veil hides the mind of God from us. We shall remove the veil, and come directly into the riches of God-Mind, by using our Prosperity Thought daily. "*The spirit of energy and honesty is now expressed in my mind and my affairs, and I am truly prosperous.*"

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

TWELVE weeks ago I wrote to you for prayers for high blood pressure, just two days after I had a blood pressure of 195. The doctor was terribly anxious, he being a doctor of long acquaintance, more anxious than I was because I felt that as soon as I could write to Unity everything would be all right. He sent me home to bed, but I didn't stay there. He told me of all the things that I must not eat and must not do, and to report to him one week later, which I did. In the meantime I had written to Unity. One week later my blood pressure had dropped twenty-seven points. I hadn't even received my answer from Unity, but I was getting results. I didn't get to see the doctor the next week, so the third week I went again. My blood pressure was back to normal, but the doctor told me that it would not stay there, that it would go up as soon as I stirred around. For two weeks I stayed at home doing all the things that I usually do, but always carrying in my mind the thought, *"His peace flows through my heart, and my blood flows freely and har-*

moniously." I went back to have the blood-pressure test made again. The doctor was amazed, and said that it was positively uncanny; he told me to come back in a month, saying that if I could hold it that long I would be all right. From the 11th of December until the 11th of January I tried myself out thoroughly. I did all the things the doctor asked me not to do, and I also danced about two hours New Year's Eve, which I would call a supreme test, and then on the 11th of January I went back to see the doctor. It was becoming somewhat like a game to me, always eager for the test result and to see the amazed expression on the doctor's face. Sure enough, I was still normal, and then the doctor said, "I can't understand it. It is unusual. Why, I have a man in bed now with a blood pressure of 195, and I am giving him medicine, but it won't drop at all." I never took one drop of medicine. I should like to tell him who my Physician was.—*Mrs. C. H. V., Ray, Ariz.*

I HAD run a splinter into the palm of my hand, and it pained me; and one day, being restless all day, I said to myself, if only I could attend a Unity healing meeting I could get healed. At that time my son was fishing around the dial of the radio, then left the room; all at once I began to listen in, and heard the sweetest voice, a woman's, speaking about healing. Becoming quiet, I listened, and I prayed when the healing thought was given. I knew that all was well with my hand. I slept fine that night and next morning, on looking at my hand, I found to my great joy that my hand was perfectly healed. Praise the Lord from whom all blessings flow! The healing meeting was conducted in Oakland, Calif.—*Mrs. S. M., Los Gatos, Calif.*

SEVERAL weeks ago I wrote to you asking prayers for my little niece who had a serious infection of one of her eyes. It was so serious that her father told me that the color of the pupil appeared to be fading. When she tried to see with the afflicted eye things appeared to be covered as with tissue paper,

leading one to believe that the sight was leaving her eye. About the time I wrote to you her eye began to improve and is now nearly well. She is attending school regularly after missing several weeks. In my heart I give thanks to God and also to Silent Unity, for I feel that it is His great love that has healed this little child. God be praised!—*M. B. B., Clarksville, Iowa.*

FILLED WITH PLENTY

PLEASE stop prayers for the sale of my tea room, for I have found a purchaser. Isn't it wonderful it all happened so quickly?—*D. V., Billingshurst, Sussex, England.*

FIVE days after I wrote to you for help I rented all my apartments. Desirable tenants flocked to me. I thank you for your prayers and for the literature and affirmation that you sent me. After each demonstration I grow stronger in faith. God will always help us if we let Him.—*E. F., Tulsa, Okla.*

I ASKED the prayers of Silent Unity for prosperity, and my prayers have been answered. Money owing to me has come in, and business has improved wonderfully in unexpected ways. I am more grateful than I can say.—*Mrs. M. S. P., Concord, N. H.*

I AM WRITING to thank you for your prayers. I thank the Lord for prosperity. The business where my husband works is laying men off and cutting wages. The foreman said to my husband that he was going to ask for a raise for him. He got the raise. I thank and praise God.—*Mrs. T. M., Louisville, Ky.*

I WANT to thank you very much for your prayers and help. Both my husband and myself feel the influence of your help and coöperation.

Since he has started to work out in Nevada he has

had three promotions and an increase in pay, and today I received a letter from him telling me that he knows that he is getting help from some source, or he never would have had the success that he has already experienced.—*N. B., Linden, Pa.*

HE SHALL HAVE ABUNDANCE

I HAVE recently completed my first Prosperity Bank drill, and am starting my second. Since doing so I have obtained a position after being out of work for almost two years. The position seems to be just what I've always wanted and far beyond anything I had thought possible. I cannot begin to express my gratitude to you, who have led me to a consciousness of the Truth of God. But I do ask His rich blessing for you. —*E. R. S., Cleveland, Ohio.*

I MUST write and tell you that our Prosperity Bank drill has worked miracles in our affairs since we had it. I feel that we cannot be without one. Thanks to God and to Unity for our many blessings.—*Mrs. L. M., Minneapolis, Minn.*

YOUR letter of July 10 was received in the spirit in which it was sent. I want to thank you again for the wonderful help that you have been to Mrs. D—— and myself.

Little things in life that were stumblingblocks have all disappeared. We have learned through your teachings to trust God implicitly, and since we have placed ourselves and our affairs "lovingly in the hands of the Father," our former obstacles have been leveled to the beautiful green pastures of God's love and guiding hand.

Our business is growing each day, and the little bank is our daily thought. We are sending in this letter a love offering from our prosperity bank. I know that the daily blessings of God's love and care will prosper our business and that we shall soon be

able to make our offering much larger.—*A. M. D., Dallas, Tex.*

SEARCH THE SCRIPTURES

I RECEIVED my certificate and I thank you for sending it. The course has been a continual inspiration to me. I have lived with the subjects of the lessons, and my life has grown so wonderfully harmonious! I truly thank you for all your kindly help, and it is almost with regret that I write this last letter of thanks to you and know that the course has been completed. You have shown me the spirit of the Unity teachings and, with the help of the great Father, I shall live accordingly and share my understanding of Truth with those around me. My blessings go to Unity School and especially now to the Correspondence School Department. May it grow and help others as it has helped me. With kindest greetings and best wishes for the good of all.—*Mrs. L. K., Douglaston, L. I., N. Y.*

I THANK you for pointing out the way. It has brought much harmony and happiness to me and mine. God's blessing is upon you in this good work of Unity, and my profound gratitude and love are yours also.—*J. R. C., Los Angeles, Calif.*

I WISH to thank you for my certificate, showing I have completed the correspondence course in Unity School in a satisfactory manner. I am very proud to possess such a certificate from such a school. It has been my desire and endeavor all my life to follow as closely as I could in the footsteps of the Master, and to grow to be more like Him in character. I shall constantly try to live by the truths and principles taught in the course that I have completed, and I will, to the best of my ability and opportunities, endeavor to lead others into the paths of Truth and righteousness. I earnestly request your prayers and coöperation for me in this undertaking. I thank you for the kindness and

courtesy that you have always extended to me while I have been taking the correspondence course. It has been very helpful and uplifting to me in every way. —*Mrs. W. E. C., Los Angeles, Calif.*

MY HELP COMETH FROM JEHOVAH

MY SUBSCRIPTION for *Unity* magazine is nearly due. This will be the third year I have taken it. Reading it first taught me many new thoughts and now, thank God, life is one glorious adventure.—*M. T., Burnham on Sea, Somer, England.*

WEEKLY UNITY is so much a part of the general scheme of things, the week doesn't seem to go right unless I have received and read a copy. The most necessary and inspiring publication I have ever had the pleasure and privilege to read.

Please send me another Prosperity Bank.—*Mrs. P. P., Oklahoma City, Okla.*

PARDON my carelessness. I am renewing my *Wee Wisdom* subscription for the children. I am thankful to say that my children enjoy the books, and the little girl takes *Wee Wisdom* to school so that the teacher will read stories to the class. God has blessed us with health, strength, and prosperity since I have been reading Unity publications.—*E. E. W., Lewiston, N. Y.*

WE HAVE not been without Unity literature in our home for over ten years. It is a constant source of delight and inspiration to us all. The study of Truth has brought peace and harmony out of many a discouraging situation, and I am gradually attaining a feeling of power and serenity that is helpful to my whole family. I think Mr. Fillmore's book, *The Twelve Powers of Man,* is splendid, one of the best books that I have had the privilege of reading. I also enjoy *Remember*—it is so simply written and yet con-

tains about all we need for daily use. You can see that I am altogether in favor of the Unity teaching, and I am deeply grateful for the part that it has played in my life.—*D. W. J., St. Louis, Mo.*

GIVE UNTO THE LORD

MY MONTHLY tithe is inclosed, which I would thank you to accept in the name of the Lord and use for the furtherance of His work.

I assure you of my appreciation for such a good channel as your institution is through which I can give to God's work.

When the result of your good labors are seen, giving is a pleasure. So much evidence is seen daily and in most unexpected places and ways that one can but give joyfully and with the inner assurance that "the dollar goes farther."—*D. Q., Portland, Oregon.*

I AM happy to say that my tithe has more than doubled since I started faithfully almost three months ago.—*M. C., Los Angeles, Calif.*

FATHER, I THANK THEE

I AM filled with love and gratitude to God as well as to Silent Unity for the many blessings that are now coming into my life and the opportunities given me for spiritual growth. My faith has been strengthened, my health and finances are improved, and I have a clearer understanding of God in my life. The leaflet inclosed in your last letter has been a source of help and inspiration to me, and an incentive to live a more consecrated life, to be a "son of God" and shine away the darkness in the lives of those about me.

Words cannot express what your loving prayers have meant to me during the last several months. A spirit of love and sincerity has been felt in all your letters, and through reading them I have been blessed in innumerable ways. I pray that each of you may be

richly blessed as you continue your work of radiating love and cheer.

I am inclosing an offering as a token of my love and gratitude for your help. I bless it in the Father's name. —*E. B. R., Pittsfield, Ill.*

I AM THE LIGHT

I HAVE more glorious news to report. Last Friday my husband received word that he is to start today in the same position from which he was laid off five months ago, and at the salary he received at that time. Not only that but things have been happening so fast that at last my husband has decided that it is not "coincidence" any longer and that there must be a great deal of truth in all the teachings I have been studying. He has, in fact, decided to devote a certain time each day to prayer in the silence.

God bless you for your prayers! They have meant an entire change in all our affairs.—*Mrs. R. B. F., Paterson, N. J.*

HE IS MY REFUGE

INCLOSED is a small love offering for you to use as you see fit. Am sorry it is not more. Words fail to express my gratefulness to you for the many things that have come to me through your coöperation with me in prayer.—*J. J., Tampa, Fla.*

ON PAGE 66 of the January number of *Unity* magazine is a criticism of the testimonial page. I want to add my testimonial that this page has been of great inspiration and encouragement to me. Usually it is one of the first pages that I read, and often, reading what the dear ones have to say regarding their healing, I feel that what God has done for others He can and will do for me. I also take this opportunity to say, "Thank you, and God bless you, for what you have done for me."—*Mrs. I. M. S., Sawyer, Mich.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

The word of God—the holy Bible—is *the word* of God. If you say that that is true, then you must accept every statement therein as true. The word of God very distinctly and plainly mentions the fact that there is a Devil, so-called or referred to in some other term, such as Satan, or the Prince of the Air, who has great power. The word also says that Lucifer, or Satan, was cast out of heaven by God because of his evil doings. The word also says that Jesus was tempted by the Devil. These are only a few references wherein the word of God does say that there is a Devil. I, therefore, cannot understand where you get the thought that there is no Devil, if you accept the word of God as Truth.

You also refer to God as principle. Nowhere in the Bible is any such reference made to God. God is Spirit, and must be worshiped in spirit.

You also say that there is no sin. The word of God also says that no man ever lived, besides Jesus Christ, who has not sinned, *not one.—Extract from a letter answered by Silent Unity.*

The "Word of God" is the Christ of God, the only-begotten Son, who existed before creation, and consequently before the Bible was ever written, and who manifested Himself in Jesus Christ. It is this "Word of God" that we must believe in as the only Truth and the only reality, and attain to consciousness of. Then we shall spiritually see what is the true and the real in creation and in the Bible, and rightly interpret the symbolism of the Bible.

Perhaps the following explanation will help you to perceive what we mean by saying that there is no evil or sin. Let us compare God to the sun, and the clouds

and mists to evil and sin. The clouds and mists pass away; they are unenduring and therefore are not real. They are not a part of the sun, and although they may seem to hide its shining glory for a while at times, yet they eventually cease to be, while the sun continues to shine on and on. In like manner the evil and sin within people (the Devil, Satan, Lucifer, and the like stand for the evil ego or consciousness, which is the "personal ego or consciousness," and its various phases and extremes of selfishness and intemperance) seem to hide the glory of the Christ within them, but eventually that which is not of God will pass away, and the beauty and goodness of God will be revealed.

According to Webster's dictionary, "principle" means: "Beginning; commencement. A source, or origin; that from which anything proceeds; fundamental substance or energy. . . . A fundamental truth; a comprehensive law or doctrine." You will see that God as the source and origin, as the fundamental substance, energy, and Truth, as the law of Being, which is the law of perfection—God is indeed "principle" as well as Spirit. You cannot make two and two equal five, for the principle of mathematics is unchangeable and infallible. In like manner, God as principle can never be changed, for He is unchangeable. No wrong answers of adversity, lack, and evil will ever be according to God-principle. Only as one works in accordance with the law of Being or principle will one get the right answer—the answer of light, life, love, Truth, righteousness, and prosperity.

I have been reading an article in your magazine in which you say that God can lead a man to employment. Why did I have to go without work for over two months? Moreover, you say that He richly clothes the sparrows and lilies. Maybe, but how about it? Does He not feed them at man's expense? I planted two sacks of rye, but just as I got it into the ground, hundreds of sparrows came and had a great feast. What they left dried up entirely. Must I pray to God that He keep the sparrows away and let things grow?

If I hadn't been awake and hustled and planned for tomorrow, I should not have been able to feed the sparrows or any one else.—*Extract from a letter answered by Silent Unity.*

The law of harmonious living involves a conscious recognition of the fact that God is the giver and the keeper of life. While there are many persons who demonstrate the law of supply with no apparent knowledge of how they are doing it, their confidence in what they call "luck" operates the law, for the time. This is one way, but the more excellent way is to act in an intelligent coöperation with the divine life force so that it will take hold and administer every detail of your life and bring each affair to a satisfactory termination.

The spiritual nature is always seeking to bring you to a knowing of the Father, and to this end you meet experiences that make you question: "Does God take thought for me? Is He willing to enter into the small affairs of my life—is He concerned for my supply and success?"

When we meet with a reverse of fortune we are led to consider the foundation on which we have heretofore built. When we work in our own strength and in our own capabilities we invite the lesson that failure or postponement should always teach. There is no good work performed that is undertaken in the consciousness of personal sufficiency. The lasting things are done in the knowing: "I can of myself do nothing . . . but the Father abiding in me doeth his works." The sparrow accepts life without a doubt that its supply will continue; the lily absorbs, from mud, and wind, and sun, the elements that build its beauty and its fragrance. These results do not come at the expense of man; God provides all growth and all life. The sparrows and the lily would find their food without man's help. These two forms of life are cited by Jesus to show that the good is ever ready at hand; by taking *anxious* thought, man delays and tangles his control of the things that he would have. "Eye hath not seen, nor ear heard, neither have entered into the heart of

man" to know the bounty of the Father toward those who trust absolutely in His provident love.

God gave man dominion over the lesser forms of life. Drought and rain are under the control of man. (Remember Elijah's demonstration.) If you should pray that the sparrows be kept away from your garden, their Father would still provide for them.

Every man should have his work and do it in the full consciousness that he is filling an exalted position in the world. He should do it with the full faith that God insures results; he should do it in the knowledge that what he calls failure is the evidence of a need for closer union between himself and God; he should do it knowing that life must be a blending of the physical with the spiritual, to the ultimate result that separation ceases and man comes to see God as the one force, the one life, the one manifestation.

The sum of the whole matter is that God exists in His universe, and that in Him exists all that man can desire or can aspire to be. We use according to our faith and according to our understanding. God does not prohibit, and He does not compel. Life is harmonized by working in a willing conformity with divine law, and in a sincere desire to be instructed by all-knowing Spirit.

Today is your day and mine, the only day that we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.—DAVID STARR JORDAN.

Healed by Christ

AFTER over eight years continuously in India in various types of missionary work . . . I was physically broken.

The eight years of strain had brought on a nervous exhaustion and brain fatigue so that there were several collapses in India before I left for furlough. On board ship while speaking in a Sunday morning service there was another collapse. I took a year's furlough in America. On my way back to India I was holding evangelistic meetings among the university students of the Philippine Islands at Manila. Several hundreds of these Roman Catholic students professed conversion: but in the midst of the strain of the meetings my old trouble came back. There were several collapses. I went on to India with a deepening cloud upon me. Here I was, beginning a new term of service in this trying climate and beginning it—broken. I went straight to the hills upon arrival and took a complete rest for several months. I came down to the plains to try it out and found that I was just as badly off as ever. I went to the hills again. When I came down the second time I saw that I could go no further, I was at the end of my resources; my health was shattered. Here I was facing this call and task and yet utterly unprepared for it in every possible way.

I saw that unless I got help from somewhere I would have to give up my missionary career, go back to America, and go to work on a farm to try to regain my health. It was one of my darkest hours. At that time I was in a meeting at Lucknow. While in prayer, not particularly thinking about myself, a Voice seemed to say, "Are you ready for this work to which I have called you?" I replied: "No, Lord, I am done for. I have reached the end of my rope." The Voice replied, "If you will turn that over to me and not worry about

it, I will take care of it." I quickly answered, "Lord, I close the bargain right here." A great peace settled into my heart and pervaded me. I knew it was done! Life—abundant life—had taken possession of me. I was so lifted up that I scarcely touched the road as I quietly walked home that night. Every inch was holy ground. For days after that I hardly knew I had a body. I went through the days, working all day and far into the night, and came down to bedtime wondering why in the world I should ever go to bed at all, for there was not the slightest trace of tiredness of any kind. I seemed possessed by life and peace and rest—by Christ Himself.

THE QUESTION came as to whether I should tell this. I shrank from it, but felt I should—and did. After that it was sink or swim before everybody. But nine of the most strenuous years of my life have gone by since then, and the old trouble has never returned, and I have never had such health. But it was more than a physical touch. I seemed to have tapped new life for body, mind, and spirit. Life was on a permanently higher level. I had done nothing but take it!

I suppose that this experience can be picked to pieces psychologically and explained. It does not matter. Life is bigger than processes and overflows them. Christ to me had become *life.—E. Stanley Jones in "The Christ of the Indian Road." Published by The Abingdon Press, New York City.*

Unity Six Per Cent Bonds

If you have money to invest in a good cause (at 6%), write to Bond Dept., Unity School of Christianity, 917 Tracy Ave., Kansas City, Mo.

The Purpose of Unity

THE Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

In the Quiet of Your Home

If you do not have access to a Unity center or study class, that need not prevent you from studying Truth. Unity offers you a home-study course that will bring Truth right to your door. After you have studied a lesson, the next step is to answer the questions in writing, and send them in to the school. You will be given a grade on your work, and your paper will be returned to you with corrections and additional helpful suggestions. There is no set fee for this instruction, because the value of Truth cannot be estimated in dollars and cents, but the department that handles the work is kept up by love offerings from its students. An inquiry directed to the Correspondence School Department will bring you further details.

In Praise of Silent-70

Silent-70 receives many letters of appreciation from institutions to which it furnishes free Unity literature. The following comment speaks for itself:

"I am thanking you for your gift publication, which comes regularly. It is looked forward to each week and is highly appreciated. We are deprived of the privilege of attending church services as of yore, and so *Weekly Unity* goes right to the spot. We really appreciate this free literature, and thank you heartily for your kind thoughtfulness and consideration."

Joy in Spreading Truth

"I resolve to send each month to some friend a subscription to a Unity periodical." What better resolution for the New Year! The members of the Help-One-A-Month Club know the joy of showing some new friend each month how to live the happy way of Truth. You may share their joy by enrolling as a member of the club.

Presented in Other Unity

Prayer Makes All Men Kin

To some extent prayer has been almost a universal practice. However, all persons do not understand how to make prayer a practical and sure means of attainment. Too many depend on it somewhat as a boy depends on his "hocus-pocus" said over a game of marbles, in the hope that the magic words will help him to win the game. In a serial entitled, "Prayer," by E. V. Ingraham, beginning in *Weekly Unity* in January, you will find many helpful thoughts on the practice of prayer. Mr. Ingraham says that the impulse to pray makes all men kin.

Behold the Good in Your Competitor

Pop Goodnough had learned a lot about men in his climb to the top of the building industry. He could sympathize with Deems Quessy, who had just lost a big contract to a competitor, and who was hard hit by the loss, and was bitterly resentful. "Know just how you feel," said Pop, as he recalled a similar experience of his own. But Pop told Deems something that caused him to reach for the telephone, and call for his competitor. "That's certainly white of you. I'll be right over," said Deems, his face shining. Pop's advice to Deems was based on two words, "Judge Not," which form the title of the article, by Ralph S. Wood, appearing in January *Christian Business.*

A Fine Start for the New Year

Youth readers are being treated to more than the usual number of attractions this month. In the first place, there are four stories. A treasure-map story, by Beatrice Pearl, appears with the arresting title, "The

Periodicals This Month

Monday-Wednesday-Friday Girl." M. C. Blackman contributes "His Complex," and there is a new story by Russell Gordon Carter, entitled, "Quest of the Blue." Florence H. Moore, a new *Youth* writer, presents the story, "You're Going to Live." Adding to the interest of the January issue there is a lively prosperity article by Dorothy Yost, the name of which is "Channels." Ernest C. Wilson begins his new series of articles this month on "How to Study Truth." With these interesting features it looks as if *Youth* were making a fine new-year beginning.

Babette Goes to Meet the Prince

A fairy prince sat on his milk-white steed, waiting for some one. But he never even glanced at Babette, with her dull-looking robe. He was looking for some one to be his mother's maid of honor. Strangely enough, Babette could have worn a beautiful rainbow robe with a girdle of silver. Then, why was she dressed instead in a garment of dull magenta? The reason will be found in the story, "The Rainbow Robe," by Zelia M. Walters, in this month's issue of *Wee Wisdom.* It is a charming fairy story that teaches a lesson in faithfulness to small duties.

Lay It on God's Desk

After all, God is the real executive—you are just His secretary. After you have done all in your power to handle some problem, just turn the matter over to Him for the final touch; lay it on His desk, so to speak. Do your part, and let God do the rest. "God's Private Secretary," an article from which this helpful bit of advice is taken, appears in *Unity Daily Word* this month.

DIRECTORY

(For Your Convenience)

ALABAMA

Birmingham—Unity Cen, 229½ N 18
Mobile—Unity Cen, 1315 Browne; Unity Study Class, 236 N Conception

ARIZONA

Phoenix—Unity Cen, Title & Trust bldg

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Tr Cen, 1669½ Chester
Berkeley—Unity Cen, 1822 Milvia
Burbank—Unity Cen, 216 Gregg bldg
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee; Unity Study Class, 1645½ N Winona [Queen
Inglewood—Unity Truth Ministry, 426 E
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Temple, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 640 S New Hampshire; Home of Truth, 1975 W Wash; Bullocks; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 938 Seminary
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H G Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk sh, 684 W 3d
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 115 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 22 S Hollyw'd
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, Everglades Hotel
Orlando—Anna Nicholson, 417 Lake
St Petersburg—Unity Church, 646 5th ave S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc of Prac Chris, 412 N Olive

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
Peoria—Unity College, 1821 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, Mine Workers bldg

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Maud McKnight, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 581 W Main
Louisville—Truth Cen, 1322 S 4th; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel
Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 2947 Park; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Frontier bldg

MISSOURI

Joplin—Mrs Calvin, 511 Gray
Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black
Helena—Meta Cen, Unitarian Church bldg

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 312 N Virginia

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 311 Washington
Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 210 N 6th
Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Unity Soc, 50 Livingston
Buffalo—Unity Soc, Hotel Statler
Jamaica, L I—Unity Soc, 90-21 153d
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Unity Class, 42 W 129th
Rochester—Unity Cen, Seneca Hotel
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Soc, Harris Arcade bldg
Cincinnati—Unity Cen, 26 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 117 Ross
Marion—New Thought Studies, 454 Summit
Toledo—Unity Cen, 404 W Bancroft
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Bartlesville—Truth Cen, 209 Central Nat'l Bank
Muskogee—Unity Cen, 803 W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—Mrs G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, 1242 S Boston Mrs Wilson (col), 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg
Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Coudersport—D M Andrews, 107 S Main
Erie—Unity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn
Wilkes Barre—Alice Sadler, 315 Miners' Bank bldg

TENNESSEE

Chattanooga—Unity Cen, James bldg
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Study Class, Cullen Hotel

WASHINGTON

Seattle—Seattle Cen, 1123 5th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg
Spokane—Metaphysical Book Sh, 821½ 1st; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy
Yakima—Church of Truth, 2d and B sts; Meta Cen, 301 N 2nd St

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise
Milwaukee—Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, 99 King William
Brisbane—Unity Cen, Albert House
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly
Victoria—New Thought Cen, 16 Station, Auburn

CANADA

Calgary—Unity Cen, 221a 8th ave W
Edmonton—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 765A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Boscombe Hants—E Quinion, 20 Gordon rd
Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—H A Hahn, Frankfurterstrasse 8

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

Words Have Power

What sort of words do you use? If they are not helpful and constructive, you cannot begin too soon to make them so, because words have vibratory power, and whatever you voice you begin to attract. Think and speak only strong, positive words, and you will attract only good. The Unity Good Words Club will drill you in the use of right words. Write for information about the club.

1932 Unity Training School

The 1932 season of the Unity Training School will begin May 2 and continue till October 28. The season will be divided into six four-week terms, with intervening days for enrollment and location. Actually 663 students attended the classes of the 1931 session. Write now for the prospectus of the 1932 season, addressing Dean, Unity Training School, 917 Tracy, Kansas City, Missouri.

A Help to New Students of Unity

Unity is simply practical Christianity, and to many persons the Unity teachings have brought clearer vision, greater harmony, and increased faith; they have inspired new courage, and new life, resulting in new health and happiness. To one who has never considered Christ's teachings in their personal, intimate relation to his life, the Unity presentation of Truth may be new. *The Unity Viewpoint,* by Ernest C. Wilson, was written, therefore, to give the new reader an explanation of the terms and methods referred to in the Unity literature. An understanding of it will help him more quickly to accept and to apply the Unity message to his life and affairs. We are sending this booklet *free* to new adult subscribers for Unity periodicals.

Friends of WOQ who live at a distance are again enjoying after-midnight lectures by Charles Fillmore. These lectures began Saturday night, December 5, and you may hear them every Saturday night, or rather, Sunday morning, at 12:30, during December, January, and February. Mr. Fillmore is giving these lectures on Saturday nights so that those who wish to sit up till past midnight to hear them can make up their broken rest on Sunday. Tune in every Saturday night (in reality, Sunday morning at 12:30) and hear Charles Fillmore without interference from other stations. These programs are broadcast by WOQ, 1300 kilocycles (230.6 meters), Central standard time.

"Silence is the listening attitude of the mind that makes possible new experiences," says E. V. Ingraham, author of the booklet entitled, *The Silence*. In this booklet the author goes fully into the subject of the silence, how to practice it, and what to expect from it. The price of the booklet is 50 cents.

"Lord, if thou wilt, thou canst make me clean," spoke David the leper in a voice jubilant with assurance. "I will; be thou made clean," replied the Master, and straightway David was healed. Katherine V. Holste has written a story around this incident in the ministry of Jesus, and it gives a vivid picture of the time of Jesus, and of the healing work that Jesus did. The title of the story is, "If Thou Wilt." The story will be printed in the February issue of *Unity*. The price of *Unity* magazine for one year is $1.50.

Those who are acquainted with *Lessons in Truth* will want to read *Miscellaneous Writings*, by the same gifted author. This book is a collection of gems. Each chapter is complete in itself, and reveals the practical, spiritual solution to some everyday, puzzling problem. In cloth binding, $1.

Lovingly in the Hands of the Father, by Evelyn Whitell, is dedicated in the following beautiful words: "To you who are, through Christ, seeking relief from the bondage of negation this book is lovingly dedicated. The subject matter was found by the author in real life. The demonstrations that are recorded here were made by flesh-and-blood people as they went about their everyday affairs. Because of the practical use that these folks made of Truth, this book comes to you with the hope that their overcoming will be to you a help and an inspiration." The price of this book in cloth binding is $1.

A subscriber for *Unity Sunday School Leaflet* says: "I feel that I must write my appreciation of the *Unity Sunday School Leaflet.* I have read it to my children at times for years, but lately I have made a regular schedule of reading it, and they both like it. . . . It seems to make everything so clear that even a very young child can understand." This mother further states that she herself gets a clearer understanding of the Bible passages through her reading of the Leaflet to her children. The price of *Unity Sunday School Leaflet* for one year, fifty-two copies, is $1.

Teaching is a consecrated service. The opportunity of unfolding spiritual truths to the mind of a child is both a privilege and a responsibility. *Child Unfoldment,* by Edith I. Kinley and Francis J. Gable, is a book that helps Sunday School teachers and parents to direct the child's thoughts into the proper channel, to bring out the divine nature that is inherent in every child. A cloth-bound book; price, $1.

"Today, by the power of the indwelling Christ, I break habits that bind, wipe out traits and tendencies that weaken, that I may stand with Spirit in the ways of righteousness." A fine thought to adopt as a New Year's resolution! It comes from a chapter of *All Things Made New,* by Frances W. Foulks. This book is an incentive for renewing one's mind, revitalizing one's body, and readjusting one's affairs. Attractively bound in cloth, price, $1.

"How Microbes Are Made" is the title of a chapter in *Talks on Truth,* a book by Charles Fillmore. It is surprising to many persons to learn that hate, fear, envy, doubt, worry, and other negative states of consciousness produce microbes. *Talks on Truth* contains much that will surprise and interest you, while bringing you inspiration and help. This book is for the advanced student of Truth, a companion book to *Christian Healing.* Price, 75 cents.

A Help to Salesmen

"I am receiving Christian Business *magazine regularly,"* writes a salesman, *"and I enjoy the splendid articles that I find between its covers. The articles on salesmanship especially interest me, for that is the line of work that I follow. It has helped me already in my selling, and I feel that it will help me still more as I continue to read and to study it. When my work becomes irksome, as all work does at times, I find that I derive much help and inspiration from* Christian Business."

Christian Business magazine goes to its readers each month with fifty pages of stimulating ideas. The business wisdom that it gives out helps to put initiative and spirit into other branches of work as well as salesmanship. Whatever your daily activity may be, you will find *Christian Business* magazine a real help. Price, $1.50 a year.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

A New Start for the New Year

"What is the use of making a New Year's resolution? I never accomplish what I set out to do." Wait—the important thing is to make a start. You have not failed so long as you are still trying. Resolve now to make a new start for the New Year.

If you find yourself swayed by thoughts of failure and lack, our Prosperity Bank drill will help you to come into a consciousness of success and plenty. When your request for a bank is received, your name is entered with Silent Unity for prayers.

With the bank a prayer statement is sent to you to be used day by day in silent meditation, as you cultivate the thought that you, as God's child, have access to His unfailing abundance.

Use the bank seven weeks, dropping in a coin each day to provide *Unity* magazine for friends who may need its message of Truth. At the end of the drill period send in your savings, together with the names and addresses of your friends who are to receive subscriptions to *Unity* magazine. For two subscriptions save $3.

. . . . . .

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and request the prayers of Silent Unity for my success.

Name .....

Address .....

City ..... State .....

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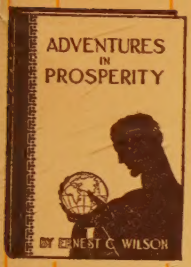
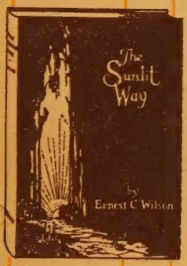
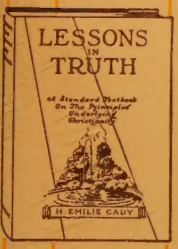
Books That Will Teach You How to Live



Adventures in Prosperity, by Ernest C. Wilson, will show you how to cultivate the attitude of mind that will attract your good, for, after all, one's prosperity depends on one's state of mind. This book records actual experiences in demonstrating prosperity and success, many of them the author's own. The reader will gain from them many a practical lesson. In cloth binding, this book sells for $1.



The Sunlit Way, by Ernest C. Wilson, is truly a book of sunshine. It emphasizes the fact that it is not God's will for His children to grope in darkness and despair, but to walk daily in the sunlight of the Christ presence. It points the way to the attainment of love, peace, health, and joy. It inspires the reader with new hope and new courage. A cloth-bound book, price, $1.



Lessons in Truth, by H. Emilie Cady, is Unity's textbook for beginners in the study of Truth. Twelve lessons take the reader step by step from the study of Being to a realization of the freedom that comes from knowing and applying Truth as taught by Jesus Christ. *Lessons in Truth* brings an awakening to a new and more abundant life. Bound in cloth; price, $1.

Christian Healing, by Charles Fillmore, has long been used as the textbook for advanced students of Truth. It is made up of twelve lessons, and following each lesson there are statements to be used for mental discipline. These lessons and affirmations set up new currents of thought in mind and body, and prepare the way for spiritual illumination. Bound in cloth; price, $1.

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The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—*Hannah More Kohaus*

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